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Copiese la portada

M. S. 4.º con noventa y tres hojas sin foliar, bien tratado, en perg.º

Rotulata = Florindas de fide divina.

Disputa
Theologica de Divina fide

Florinda de fide divina

ad 2am 2ae Divi Thomae

Tractatus 1.

de quidditate Divinae fidei &c.

Disputatio 1a.

quid sit Divinae fidei essentia

Cap. 1

Supposita explanantur.

Supp. 2um 1o hic bona fides mul

hypoth. accepta Sbet varie quae cum necessarium quod fides
inveniunt apud Medicos et cum necessarium quod fides
apud Lombardi et et apud Deus 9. et Reg duplex
fides admittunt. verbis cum hypoth. in assensu [illegible]
viri nomen [illegible] et Sbet hic vox fides [illegible]
[illegible] virtutes in vi [illegible] promissis [illegible]
fides Deum, cum quo promissis [illegible] et dare fides [illegible]
[illegible] atque [illegible] et fiducia, sive spe qua dicit
[illegible] speramus ita [illegible] ad [illegible] habere
[illegible] vere et montes transferre et [illegible] quo aliquam
dicto credimus [illegible] cum aut ita [illegible] Capitulo et Regula

Suppd 2o

Fides [illegible] assensu ad [illegible] [illegible]
[illegible] promissis sive qua quis vult promissa
adimplere, fiducia et cum [illegible] sperare [illegible]
[illegible] assensu [illegible] ad [illegible]
quo credimus sive attendimus alterius dicto cum [illegible]

2o fides [illegible] quae [illegible] exponendus [illegible] Suppd
inspirata fides in assensu [illegible] ad [illegible]
et [illegible] quo [illegible] fide credimus
[illegible] media [illegible] ha suppd [illegible]
aliquo [illegible] Melanchthon [illegible] et Lamentho [illegible]
[illegible] latine [illegible] hanc [illegible]
fides [illegible] credendi [illegible] virtutes [illegible] fidei
[illegible], et [illegible] admittunt, et [illegible]
latina [illegible] assensu [illegible]
[illegible] nomine [illegible] [illegible] ad [illegible]
fides [illegible] credendi id quod [illegible] assensu [illegible]

aliis fortis nihil hic vox fidei et ad q[uo]d dicit acu[m]piat
sensus sufficiens erat [illegible] sic scriptura comissario quam
maxima hermonia [illegible] videre patuerit [illegible]
ex omnibus [illegible] bono et fide [illegible] sua

in 2º fides capit sumit [illegible] denomina ab ob[iect]o [illegible]
[illegible] a [illegible] obiectum [illegible] testimonium [illegible] novo sed
[illegible] Unde si aliqui credimus ob testimonium aliquis alicuius
[illegible] dicitur fides humana et si ob testimonium alicuius
[illegible] fides angelica et si ob testimonium [illegible]
[illegible] aliquid [illegible] denominat ab aliis fides divina
[illegible] ratione [illegible] fides privata ratione [illegible]
aliquid [illegible] a subiecto in quibus reperitur et fides humana [illegible]
[illegible] humana et [illegible] angelus et aliquid [illegible]
[illegible] ut fides [illegible] [illegible] [illegible]
fides supernaturalis [illegible] supernaturaliter elicitur et
Unde fides de qua [illegible] [illegible]
est de fide divina supernaturali sive humana sive angelica
sive [illegible] sive particulari.

[illegible] est de fide [illegible]
[illegible] et [illegible] [illegible] in [illegible] sive [illegible]
quo aliquid [illegible] credimus [illegible]
[illegible] [illegible] philosophalis sive physica [illegible]
[illegible] sive [illegible] supernaturalis [illegible]
[illegible] ad [illegible] fidei supernaturalis eliciendi [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Unde ut [illegible] de fide [illegible] et [illegible]
loquitur [illegible] [illegible] [illegible]
[illegible] fides [illegible] obscura

ingr. debet ex fide actualis ab eius intellectu et fide habitualis eius habet causare, et si de religiones Theolog-

Supp

Dicitur ad assensum [illegible] quomodo et quo credi in Ecclia cuiuslibet aut fidei [illegible] [illegible] ratio [illegible] credo [illegible] [illegible] Ecclesia hoc [illegible] [illegible] [illegible] credenda. 2° homo credit Ecclia cel. [illegible] [illegible] ea quae vera iudicat [illegible] ab Ecclia [illegible] et ex [illegible] [illegible] [illegible] [illegible] hoc [illegible] quo iudicat digna cui [illegible] vel quaelibet [illegible] credere debeat. [illegible] assensus [illegible] qui a [illegible] [illegible] quo [illegible] et bene [illegible] erga Deum et ea [illegible] [illegible] [illegible] [illegible] supernaturalis [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] ab Ecclia [illegible] sive [illegible] supernaturalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inspirans ad actus fidei ad quem [illegible] Deus [illegible] [illegible] ad [illegible] supernaturalis [illegible] quae [illegible] [illegible] liber [illegible] [illegible] fidei liber, et meritorius [illegible] utpote actui inclinat [illegible] suam libertatem immediatam habere possit, ita elicit actus fidei ab intrinseco, ii itaque habitu supernaturali, (si haberet) ii ad intra cum auxilio extrinseco Dei habitum defectum supplente.

[illegible]

tia, ad hoc ut adequate actus fidei sit pluribus veritatibus assentiri debet, 1°, et credere debet Deum ut infallibilem auctoritatem, seu quidquid Deus dicit ut infallibiliter verum. 2° credere debet veram hanc fidem

Deum ex hac infabilit. misterium revelare. 3º deniq. credere debet misterium ipsum. Cap. 2um. definit. fid.

Fides in com. sumpt. tam creata, quam divina et tam nali. quam supernali, ita ex dictis in toga definiri potest: assensus obti propter auctitem dicentis, ex qua definitione ita fides diva, de qua in praeci. examinandum est definiri debet: assensus obti propter authoritem Dei dicentis, cum definitionis rectitudo possit, qº per eam explicatur, quid quid de esa fidei divae est assensus, per quod cum fide creata convenit et a dubitatione differt autoritate Dei dicentis, seu auctoritate diva, in quo enim infalibilitas involvitur, ratione cum a fe creata differt: ergo talem definitionem fid. divae recte definit.

Opponit 1º Divus Paulus ad Hebreos 11 ita fidem divam definit. est autem fides esperandarum substantia rerum argumentum non apparentium, sed haec Apostoli definitio est eadem cum nostra: ergo nostra definitio est. Opponit 2º D. Augustinus 16 de predicatione sanctorum Cap. 2º an divae fidei definitionem exponit: credere nihil alliud est, quam cum assentione cogitare, sed neq. haec definitio eadem est cum nostra: ergo. = Argumentum in ipsa opinatione retornem habet, quia definitio D. Pauli est eadem cum definitione Augustini: ergo aut haec aut illa recta neq. admittenda est.

Ad D. Pauli

aarites varij sunt explicaoes apud eximium Suarez. Apostolum ibi non loqui de fide inchoata sed de fiducia quae futura esperantur aalij Apostolum hic solum laudare non definire fidem deducendo late definitione. Hic responsio quo ad partes negativas, quatenus negant Apostolum ullo modo loqui de fide inchoata, fuit damnata ab inquisitione hispanica; at vero quoad partes affirmativas, quatenus affirmant Apostolum loqui de fiducia cum fide non excludunt fidem inchoatam in viatore ad vivendam ino; ff, ut est affirmant citatus Suarez &c.

2º alij sunt, inquam responsiones, inter quas eximius D. Divum Paulum ibi loqui non de fide in universum, sed de fide iustificante, sed ut de fide formata, qua eo quod in fine capitis dixerat: iustus ex fide vivit; quem sensum in capite sequenti quasi prosequitur. 3º alij ea aurite intelligunt de sola fide miraculorum, ut est de fide quam habere debent cum ijs qui miracula patraturi sunt, quam ijs in cuius favorem patrandum est.

4º Alij cum Hurtado D. 4. s. 2º tenent Apostolum ibi apposuisse non definitionem logicam sed descriptivam fidei divinae, cui aptissime nomine substantiae explicatur fidem esse fundamentum et maxime esperandorum, et nomine argumenti esse rationem concludentem, de ijs quae modo non apparent, sed ipsa aeterna elucet: quod solum aptissime describit cum finem; nam fidei divinae, ei in descriptione sensu accipiendum est. S. Thomas et Alij asserentes illum tridentinum ff eo quod allegatur D. Pauli locum de fide divina definitio.

Ad 3.^am rationes ex auctor. D. Augustini idest rei
duz e ad ea verba soluz e describet, sub quaz (?) fiat e assensus
verumq, id e n ex mera ex hentioe, idest quia n e moti e auctor.
dicentis, et hunc assensioe ut explicat D. thomas denominat
firmitatis seu verbo infallibilis, propt quam fit huma differ. Opponit
2.º nra defio conveniri pt cognitioe thole, evidenti: e n e recta fidei
defio. Pbt cõa qa ita conveniet alicui qd fit n e rectae cognitioe eviden
ti. Pbt ant, q in nra definitioe n ponit qd assensus debeat ee obs
curus: g.º conveniri pt cognitioi evidenti. nego ant. de prolz dist. ant.
In nra definitioe n ponit explite explicatioe qd assensus debeat ee
obscurus, conc ant. n ponit implicite nego ant. In ijs definitioi
verbis propter auctoritez dicentis. involvit obscuritas q.a assensus.
qui n habet ex principiis intrinsecis seu 3.º medio e ore et ab intrinseco
clare et evidenter cum tali obiecto connexo, dicit assensus obscurus.

Instat.

sed assensus alicuiz existens propter auctoritz Dei dicentis habeti
pt ex medio clare et evidenti seto ab intrinseco connexo cum
tali mysterio: g.º tali actui conveniret nra defio fidei et talis
assensus n esset fides, eo potius ut aliquz ut jam eve . g.º nra defio actui
evidenti conveniret. Pbt assumptiz, q.º dicta Dei seu revelatio
e medium ab intrinseco connexum cum venire mysterii revelati,
quia revelatio qz nõ in via cognoscit obscure assensus talis mys
terij obscurus evadit, id si pta Dei absoluta in alia evidentia
clare et intuitive aliquis cognosceret eam revelatioez a Deo

factaz ... ignuz dictuz D... habere ... evidente de infali auritez Divinnis revelaoib. et dinti... assensuz ppter auritez Dei dicantis: g.o talis assensus haberi ... medio ... ne et evident ...

Hac instantia involvit dificultez postea discutiendaz ... inquirit utrum ... sinca aliqd misterium evidentia ... idé ... evidentiã ... Deus revelaberit tale misterium ... fidei: in qua alij afirmant, et alij negant, et quidez P. Silva tomo de fé D. 10. plane ... implicare ... fidei ... tamen implicet, id ab ea dificultate p nunc abstrahendum: adhuc ... huic instantie 1.o ... et scia ... obscuruz ... diversis ... bene ut ... g.o talis revelao evidens ... duplicis ... vim ... misterij ... 1.o ab intrinseco et 2.o ... qui evident ... evidens ... 2.a ... vim ... misterium ab extrinseco ... revelantis, in qua ... revelaoiq ... evi... 1.a ... assensus resultabit ... scie, ... 2.a aut fidei.

... 2.o ... implicet eundez ... simul scie et fidei ...

fiet [illegible] quod quando aliquis habet in [illegible] evidentiam cognito [illegible]
[illegible] dicentis, qua [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] dicentis qua in [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] evidenter cognita [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam
[illegible] [illegible] [illegible] [illegible] sine ulla [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cum suo [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dicentis [illegible] [illegible] [illegible] [illegible]
debet [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].

Punctum fidei Christianae [illegible]

[illegible] [illegible] [illegible] in Deum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Deum [illegible] [illegible]
[illegible] [illegible] [illegible] Deum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Credere Deum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] credere in Deum [illegible]
Deum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] il Deum.

Deus [illegible]

[illegible] quando homo [illegible] [illegible] [illegible] [illegible]
[illegible] in Deum. [illegible] [illegible] homo [illegible] [illegible] [illegible]
[illegible] [illegible] Deum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Deum [illegible] in [illegible]. [illegible] [illegible] [illegible] [illegible]

credere in Deum dicit[ur] fundere in Deum [illegible]
[illegible] non credit in Deum [illegible]
[illegible] speciali symbolo fidei recitatur, dum ait Credo
in unum Deum [illegible] nomine [illegible], et nomine [illegible]
[illegible] tamen [illegible]
[illegible] charitatis [illegible] non alium [illegible]
[illegible] amo [illegible] et [illegible]
[illegible]
[illegible]
[illegible]
Dividitur 2° in fidem dogmaticam, et fidem mi-
raculorum: fides dogmatica est quae credit circa veritates aliquas
[illegible] in Scripturis, et [illegible]
[illegible] quia credimus res [illegible], aut [illegible]
[illegible] quia credimus res [illegible]. homo [illegible]
[illegible]
[illegible]
[illegible]. fides miraculorum est quae
credit [illegible] aliquo [illegible]
ad [illegible]
[illegible] miraculis. [illegible]
[illegible] qua [illegible] credit
[illegible] miraculorum [illegible] duo [illegible]
[illegible] ad miraculum [illegible] requirat
tam fides [illegible], quam [illegible] requirit fides [illegible]
[illegible] miraculum extra [illegible]
[illegible] Exemplo [illegible] 6 [illegible] Mattheo 13
[illegible] multas [illegible]
tamen [illegible] de fide [illegible] 6 [illegible] quae

Circa n[on] p[ro]posit[ione]s heresy fidei. Ut in heretico c[on]tingit q[ui] p[er]tinac[ite]r
nat[ur]e fidei gravat, id q[uod] h[abe]t anullo nat[ur]e p[er] [illegible] iudicio ta[illegible]
[illegible] longius q[uo]d [illegible] [illegible] f[ac]it miracula [illegible] [illegible]
f[ac]i[unt] sicut [illegible] d[icitu]r q[uod] d[o]nat[ur]e p[er] requirit[ur] [illegible] [illegible]
[illegible] q[uo]d [illegible] [illegible] hend[illegible], ut in adult[illegible] n[on] [illegible] in [illegible]
[illegible] in q[uo] sic [illegible] iudicio [illegible].

[illegible] q[uo] q[uae]r[itu]r [illegible] in [illegible]
fidei miraculorum distincta sit a fide dogmatum [illegible] dogma [illegible]
n[on] debeat [illegible] aliqui c[um] [illegible] [illegible] [illegible] [illegible]
nant alii c[um] [illegible] homo [illegible] d[i]s[tin]guare [illegible] h[abe]re [illegible]
[illegible] variorum iudicio [illegible] q[uae] fidei miraculorum h[abe]t [illegible] [illegible] [illegible]
[illegible] [illegible] revelant [illegible] [illegible] [illegible] extendere ad [illegible] [illegible]
[illegible] [illegible], [illegible] fidei dogma [illegible] aliq[ui]d myst[eri]um [illegible] [illegible]
[illegible] n[on] alia de causa [illegible] dogma n[on] q[uod] h[abe]t [illegible] [illegible] [illegible] [illegible]
[illegible] miraculorum n[on] d[i]s[tin]guit[ur] a fide dogma [illegible] f[ac]it [illegible]
fid[es] miraculorum [illegible] dogma q[uod] n[on] [illegible] [illegible] dogma [illegible] fid[es] mira
culorum [illegible] [illegible] divina n[on] [illegible] [illegible] c[um] [illegible] [illegible]
[illegible] [illegible] in [illegible].

[illegible] [illegible] [illegible] [illegible]
[illegible] miraculorum dubitat [illegible] h[abitu]m fidei sicut [illegible] [illegible]
[illegible] dubitans circa aliq[ui]d myst[eri]um revelatum [illegible] [illegible] [illegible]
q[uo]d dubitavit [illegible] [illegible] dixerit [illegible] dubitans [illegible]
[illegible] h[abitu]m fidei. [illegible] [illegible] [illegible] [illegible]
[illegible] miraculorum dubitat amittit h[abitu]m fi[dei] [illegible] gravi [illegible] dubio
[illegible] levi dubio [illegible] [illegible] [illegible] dubitavit [illegible]
[illegible] [illegible] [illegible] dubitavit [illegible] fid[es] miraculorum [illegible]
dubitavit [illegible] [illegible] ad fid[em] miraculorum id s[o]l[u]m [illegible]
[illegible] [illegible] [illegible] exercere [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] circa fid[em] [illegible] [illegible] infidelity

IIIº q[uo]d duplex dicat[ur] habit[us] fidei.

Dividit[ur] 1º fides in

Catholica[m] quae idem est ac generalis univers[alis] in particularem et habitualem. fides catholica sive universalis est quae communis omnibus fidelibus Ecclesiae, ut fides de Trinitate, de Incarnatione etc. fides particularis est quae privatis revelationibus habetur, ut qua aliquis credit Deo sibi revelanti seu martyrium digno etc. fides habitualis quae ... complectitur habitum quo dicitur circa Deum.

fides dicitur catholica sive universalis [explicita] inclusive ... omnibus fidelibus unitis ... fidelibus catholicam sive universalem ... exterior ... implicita pariter ... ipsum ... 2º extrinseca ... demonstrationibus quae ... fidem ... Christi, idioque a fide particulari dicitur fides ... implicita et ... circa ... dicitur ... partes dicendum est.

Dividitur

2º in internam et externam. fides interna est quae internus quousque ... mysterio assentit. fides externa est signum externum ... externum ... quo fidem externam manifestamus sive ... fidei internae. ubi advertendum fidem internam ... et externam circa idem mysterium, ut quae internus circa Incarnationem et externa quo eandem Incarnationem ... dicimus ... aliquid ... Deus interni ... Assensus falsum ... in maxime ... humanum.

Dividitur 3º

fides in implicitam et explicitam. fides explicita est quae habetur de ... practice ... fides implicita est quae includit

in aliam aliunde habito et aliquo dato: ergo homo dicitur cognos-
cendus in sacra scriptura definit. Rusticus ergo qui cal-
n[on] cognit credere quando Ecclesia credendum proponit hab[et] fidem
litis eius etc.
Dividitur 2° fides in implicitam et explicitam, sicut in
fidem divinam, et humanam. fides implicita et divina est q[uae] vor-
tat circa nostrum q[uo]d cognoscimus revelatum ex intrinseca. fides
explicita est q[uae] versat circa id q[uo]d ex aliquo motivo revelati
inferimus ergo fides qua credimus Christum esse hominem est fides
implicita, altera vero qua credimus Christum esse Deum fides
explicita, et indirecta qua certa infertur.
Circa hanc di-
visionem notandum est. Primum de 3°, et explicita quando qua fides
explicita est certa et revelata fides ne, ergo q[uo]d ex alio ad fidem inhaeret
et revelantis Dei. Si ergo ex alio revelante ex fide ne. Si ex alio ad
summum habet et ex aliis aut mere quando revelat id ex
q[uo] explicite infertur, id humana merito ne. Si ergo revelat in re aeque
et ex aliis Dei sicut ea ametas rei ne. Si ergo ex cadem
specialiter fidei aeque ad summum aeque historias sive theo-
historica cum quaedam cit[] proponit credendum aeque veritas
sive historicam. De quo et aliis fides humana fuit
quaestio ... Cap. 1 etc.

Vidit [illegible]

qd aut fidũ hūũ prout fine ullo discursu sal. sub formali. quia
ximus quod unus quod discursus formalis hūũ prout, et alius cum ipso
qd quod discursus habet aut circa mysteria aliqua fidei vg. diu
Incarnaõ corpsis nõ sit aut fidũ. Minor vero ilius suppõ
to discursus sive syllogismi inquiunt debita forma omnibus suis
mant promissis: Ista est promissis includant obly motivum fide
fidei siuciaõ altra quod interius movet ad credendum mysterium
revelatum vg. interius sic: Deus qd quod revelat est verum sed Deus
revelat divĩ Incarnaõ verbi: ergo Incarnao verbi dat. Quae
promissis continent auctoritas infallibilis Dei revelantis: etiam
loq. circa Incarnaõ. ut tibi ipsi Dei revelanti.

Pro est promissis illis continent aliqd
laliquas mysteria revelata, exempli gratia aliquid divini infallibile
vg. interius sic quilibet rite ordinatus sacerdos est, sed Petrus
Petrus rite ordinatus fuit, ergo Petrus sacerdos fuit. Sitas
ut exemplum promissa alia continet mysterium revelatum alia
vero alia revelata neque de fide: vg. interius sic omnis homo
est rationalis, sed Christus est homo, ergo Christus est rationalis. ubi lapromissa
est omnis rationalis a fratris nullus est homo. tacet de fide = ipsique
inter ea discutienda difficultas inquirit de lo discursu
inquo ex parte promissarum continent motivum credendi

qd intelligo circa discursus Sit hic dici solet aliquo suppõ lo
Veritas conclusionis dat sequi tamquam causa suae supponi
debent, ut loquitur dialectica quomodo adaequatio supponi debet non
nantur cognitio formalis debent illarum quae resolutione
ante promissis sive formalis, sive obvias. supponi quarta
debet tamen ni involvere sicut in conclusione ut promissa
id est aut assumptis et deinde dicitur tamen et inovo et
vi promissarum. supponi tandem debet promissas obvias

dubitare solus ad assensum ~~[illegible]~~ Necessitas obvii;

Sectio 3ª

Aliud est discursus formalis et aliud virtualis, formalis est quando datur actus aut duo actus expressi distincti sive distincte sint ex ut aliqui concedunt adeo in discursu mentali sive solus sit, ut aliqui credunt. Virtualis est quando unica tantum propositio datur quae aequivalet discursui. Deus est homo quia dat rationale et omne rationale est homo et tunc est explanare certus actus assensus fidelis habitus pure quia Deus est revelavit, et quod Deus revelat incarnationem datur.

Licet quaestio de filiis sit de discursu formali aliqua debeat esse discursus ... naturalis ... virtualis ... ad assensum fidei ... discursu ... quod ... quia ... ad fidem naturalem ... debet ... assentire debet ... ad fidem quo ... Incarnationem ... credit ... quia Deus revelavit ... credere quod Deus revelavit ... discursus virtualis aequivalens ... revelavit Incarnationem ... Incarnationem ... ad fidem ... debet esse ... discursus formalis.

...

... quod ... quia ... ad fidem ... Incarnationem ... a ... revelamus ... nec ... revelavit ... ille ad quae ... credat Incarnationem quod Deus revelavit ... quae ... quod credat assensus ... revelatione ... ullo actu ... movere ... quae ... ad supernaturalem fidem ... credat assensu: ... Incarnationem

2: Et contra, Si simplex ipso Dei revelantis sufficit ad actum supernalem fidei requiritur aliquis pendet ex dicta causa ipsius obiecti formalis fidei, dixi esse dicendum; quod non sit [illegible] requiritur, sed requiritur aliquis causa illud et [illegible] [illegible] ad actum fidei.

Ultima et difficultas dubitatur an [illegible] formalis ubi actus fidei supernalis [illegible] [illegible] [illegible] coniunctio [illegible] actus dati Incarnatio [illegible] [illegible] non actus fidei supernalis neque ab hac supernali [illegible] [illegible] [illegible] [illegible] actus supernalis fidei [illegible] [illegible] Ramus Medina Bosquus Ruelda et Cardinalis et Papa [illegible] [illegible] Lafanaz [illegible] actus fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actus fidei supernalis [illegible] [illegible] [illegible] Camo Banus Balerina.

Sit [illegible] [illegible] fidei [illegible] [illegible] actus qua fidei supernalis [illegible] [illegible] [illegible] [illegible] hac supernali fidei [illegible] [illegible] actus, quarum [illegible] sit [illegible] de infallibilitate [illegible] [illegible] revelationis Incarnationis [illegible] [illegible] [illegible] illas [illegible] Incarnationis [illegible] actus sit fidei supernalis [illegible] [illegible] [illegible] [illegible] [illegible] supernali fidei [illegible] [illegible] [illegible] [illegible] infallibilis [illegible] manet [illegible] sufficienter [illegible] ad actum [illegible] actus qua [illegible] hac supernali fidei [illegible] [illegible] actus [illegible] [illegible] [illegible] infallibilitas [illegible], revelatio et Incarnatio sunt [illegible] [illegible] [illegible] [illegible] [illegible] hac [illegible] [illegible] actus [illegible] [illegible] aliam [illegible] hac fidei [illegible] [illegible] aliquis actus causa Incarnationis, aliud [illegible] [illegible] [illegible]

ni quae sunt ab illa distincta, et inde quidem patet esse mysteria [illegible]
Trinitatis quae infalibilitas Dei dari potest si nunc revelavit Incarna-
tionem sicut revelare dicunt [illegible] sicut Incarnationem revelavit.

Quod autem fides sit supernaturalis patet etiam ex distinctione virtuali. Tertio
Tamen est certum quod licet aliqui dicant id non esse [illegible] perfecti-
one autem [illegible] nullus navit [illegible] quod homo [illegible]
talis distinctionis virtualis cognoscere potest [illegible] distinctione
habeat autem in eo [illegible] mysteriis Incarnationis [illegible] autem
fides supernaturalis [illegible] adquirere [illegible] in distinctione virtuali [illegible]
potest quae [illegible] subtiliter [illegible] habeat [illegible]
[illegible] confirmare distinctionis formalis [illegible] distinctionis [illegible]
formalis et propriae [illegible] in Deo sicut aliqui [illegible]
distinctionis virtualis, nullus admittit [illegible] distinctionis formalis
quae in Deo [illegible] Et quod nullus
navit [illegible] confirmare [illegible] distinctionis formalis in quo
Deus sit Unitas aliqua [illegible] homine
[illegible] autem [illegible] fides supernaturalis [illegible] quae
[illegible] quae distinctionis [illegible] formalis [illegible] distinctionem virtuali
[illegible] ab eo [illegible] in quo [illegible]
distinctas inter se [illegible] in reliquis [illegible]
[illegible] autem fidei supernaturalis [illegible] ex [illegible]
distinctionis virtualis, et formalis in quo omnes [illegible]
[illegible] distinctionis [illegible] quae sine [illegible] distinctione [illegible]
[illegible] adquirere distinctionis formalis [illegible] distinctione

Cap. Primum. [illegible] quod talis autem ex distinctione formali [illegible]
[illegible] supernaturalis, et [illegible] ergo [illegible] autem fidei supra-
[illegible] quod ad [illegible] quae autem [illegible] dicunt
[illegible] aliquid supernaturale [illegible] supernaturalis [illegible] talis [illegible]
[illegible] assumimus [illegible] ergo [illegible] supernaturalis

Contra q[ui]a abs[olu]te val[et] rogare imp[ossi]b[i]l[e] e[st] dis[cursu]s [illegible] supnal[is] seu q[u]i h[ab]et t[er]m[inu]s supnale p[ro]p[ri]u[m] a[ct]us q[ui]d a[d] t[er]m[inu]m spect[at] q[ui]a talis a[ctu]s supnalis p[er]veniret a[d] t[er]m[inu]m supnale[m] u[nde] fidei: q[ui]a e[st] a[ctu]s supnalis fidei, c[on]tra q[ui]a t[er]m[inu]s supnalis fidei p[ro]ducit a[ctu]s suos speciales, seu a[d] q[uo]s in fine d[e]t[ermin]at a[ctu]s: q[ui]a q[uo]d talis a[ctu]s sit supnalis exig[er]et t[er]m[inu]m seu t[er]m[inu]s supnalis a quo p[ro]cedat, [illegible] nullus alius t[er]m[inu]s supnalis magis [illegible] p[ro]portionalis d[atu]r a[ctu]i de Incarnatione q[ua]m aut[em] a[d] q[ue]m tribuit al[iqu]a ver[itat]is fidei q[uo]d t[er]m[inu]s supnalis fidei: o[mn]is talis a[ctu]s exig[er]et p[er]venire ab h[abit]u supnali fidei q[uo]d q[ue] ab eo p[ro]veniret.

Cr[editur] 3 Dico q[ui]a a[ctu]s circa o[mn]e Incarnationis t[er]m[inu]s elicit[us] dis[cursu]s f[ormali]s e[st] a[ctu]s fidei supnalis q[ui]a e[st] a[ctu]s fidei supnalis quo tenet [illegible] ind[i]s[cursi]ve f[ormali] r[ati]o: q[ui]a e[st] in fallibilis v[era] q[uo]d revelat [illegible] revelavit Incarnationem q[uo]d datur Incarnatio. Cur n[on] [illegible] extra dis[cursu]s e[st] a[ctu]s fidei supnalis q[ui]a e[st] a[ctu]s [illegible] p[ro]pt[er] a[uctori]t[ate]m D[e]i revelantis, [illegible] ind[i]s[cursi]ve f[ormal]i [illegible] e[st] a[ctu]s [illegible] p[ro]pt[er] a[uctori]t[ate]m D[e]i revelantis q[uo]d e[st] a[ctu]s fidei supnalis [illegible] q[ui]a t[er]m[inu]s h[ab]et p[ro]pt[er] p[re]missas [illegible] a[ssen]ti[end]i [illegible] p[ro]pt[er] [illegible] p[re]missar[um] [illegible] p[re]missa [illegible] que [illegible] in p[re]dicto dis[cursu] [illegible] e[st] a[uctori]tas D[e]i revelantis [illegible] t[er]m[inu]s ille h[ab]et[ur] p[ro]pt[er] a[uctori]t[ate]m D[e]i revelantis.

[illegible] Probatur

[illegible] [illegible] [illegible] op[er]a[tion]e [illegible] q[ui]a a[ctu]s [illegible] [illegible] [illegible] [illegible] [illegible] p[ro]pt[er] [illegible] [illegible] [illegible] [illegible] corpora [illegible] p[ro]pt[er] charit[atem] [illegible] e[st] a[ctu]s [illegible] [illegible] charitate [illegible] [illegible] [illegible] sive [illegible] [illegible] [illegible] [illegible] p[ro]pt[er] charit[atem] [illegible] [illegible] [illegible] [illegible] [illegible] fidei supnalis a[ctu]s h[ab]et p[ro]pt[er] a[uctori]t[ate]m D[e]i revel[antis] [illegible] sive [illegible], sive [illegible] [illegible] h[ab]eat.

C. 5.

[illegible] [illegible]

Oppositum … sequent[ur] … : … ratione
… singulorum … fidei … partis aliqui[s]
… Bartholus in … de
Civit[ate] … distinctione … sit …
… quas … civitat[is] … ex auctoritate … praesertim
… in … adequadeo … ~~[illegible]~~ …
… partes alias … unq[uam] … revelatis qu…
… et ea … Unde … ea …
… tanquam in … inutilia
… civitat[is].
Oppositum … praesenti … ratio …
… qui sint … ex … diversis …
… eo … dum … alios …
… quam auctoritas … qui …
… extremitatis … ei …
… ut …
… vero … eam …
… extremitat[e] …
… et … ex …
… uxorem
… aliquem … mundo … qui … ratio …
… tractatu … dicit: dici duci dici et
… est … duello sive
… sive … ita ab … sine …
… causa … maxime
… quodque … debeat …
… duello … cum … aut
… et … aquo …
… est … explan…
… : Qui sint … maxime

[illegible] fuas sa nihil illo [illegible], qui sunt caeli [illegible] . [illegible]
[illegible] quidem non magis [illegible] [illegible] [illegible] ;

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] Obiicies
[illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] dubit [illegible] [illegible]
[illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et
[illegible] frequenter [illegible] [illegible] idem fieret [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible] ut videre [illegible] in hoc [illegible] [illegible] homo
[illegible] Deus [illegible] homo [illegible] Deus [illegible] [illegible] Deus [illegible]
Deus [illegible] [illegible] [illegible] idem [illegible] [illegible] a homine [illegible]
[illegible] [illegible] [illegible] [illegible] Deus illatis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex [illegible] [illegible] incarnatio, et [illegible]
[illegible] incarnatione revelata [illegible].

[illegible] [illegible] [illegible]
[illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] fidei [illegible]
[illegible] certis, quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et
neque [illegible] fidei [illegible] [illegible] Deus [illegible] - [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible]
[illegible] [illegible] certis, [illegible] [illegible] [illegible] fidei [illegible]
[illegible] [illegible] ab infallibilitate [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] certi ; [illegible] [illegible] [illegible] fidei
[illegible] [illegible] [illegible] certis, quibus [illegible] [illegible]. [illegible]
[illegible] angelo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] admissas.

[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], quibus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] fidei [illegible] circa [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei
[illegible] certis [illegible] [illegible] [illegible], et [illegible] [illegible]

certu quia ino i debet nasci qd nullus incertus ee possit
aliq. parte nisi dat quaelibet credo [illegible] fide [illegible]
proveniat ab infallibili Deo, et certu qq equalis credens ni
parsant certus atq. insplicitus alius proveniat sufficienter a
habitu supnali, quasi sit prius supnale cum incredo nequeat
ab eo aliquas credo proveniat, proveniat atq ab ipso Deo
revelatus, qua aliquas [illegible] docet [illegible]
habent [illegible] credentis, quae [illegible] habent [illegible]
[illegible] magnificatis [illegible] quae [illegible] [illegible]
[illegible] incognitas [illegible] mas credentis [illegible] ee certas [illegible]
[illegible] [illegible] illo ac fidei.

Nec dici potest [illegible]
[illegible] mas qa illa [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nullus aliq credens habet [illegible]
[illegible]: [illegible] vas [illegible] [illegible] [illegible] [illegible]
sine [illegible]. Nec dici potest [illegible] [illegible] [illegible] habet [illegible]
[illegible] absque [illegible] quae [illegible] vero qd [illegible]
[illegible] [illegible] sub [illegible] fidei supnalis habere [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible].

[illegible]
[illegible] ab habitu supnali fidei provenit [illegible] fidei [illegible]
[illegible] [illegible] [illegible] non potest provenire [illegible] [illegible] [illegible].
[illegible] [illegible] qa [illegible] [illegible] [illegible] [illegible]
simpliciter non [illegible], [illegible] ab [illegible] habitu provenire non [illegible] ac
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] habitu est.

Nec [illegible] ad [illegible] [illegible]
[illegible] [illegible] habitu [illegible] provenire [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

diversis speciebus, et nihil minus abstrahunt pariter ab indivi-
duis, deinde ... conveniant in ratione speciali illius ... vel
... ab illo ... ita ab
... conveniunt ... quae plures
sunt diversae species ... et conveniunt in ratione ...
quae ... species subalternae, ...
... ab ... sicut ...
... ad ... plures ...
quae ... et ... in ratione ...
... species in ... et
... modo ... ad ...

Opponit

... ad ... aliquid ...
... aliquid ... non ...
... in ratione ... in
aliquo ... quod ...
... Respondetur ad ...
... modo ... ab ...
... abstracto nec ... nec quod ...
... ad ... et ..., quod ... et ...
... generale, ... aliquid ..., quod ...
quod ... et ... in ...
..., ... in ... remote
... ab illo ... abstrahente ... et ...,
... ab aliquo ... ad hoc ...
... et ... tamen ...
...

Opponitur ... species ...
... quae ...
... illa ... in ...
... ...
... ...
... ...

adeo ut [illegible] supernatur. homo supernaturaliter elicere [illegible] [illegible] supernaturalibus habere cognitionem [illegible] [illegible] talis actio [illegible] [illegible] [illegible] naturales [illegible] elicit [illegible] omnium [illegible] ad neque [illegible] sufficit quod [illegible] [illegible] supernaturalis fidei elicere [illegible] [illegible] [illegible] elicere [illegible] fidei [illegible] de facto [illegible] asserunt quod [illegible] [illegible] supernaturalis fidei, [illegible] [illegible] [illegible] naturalis fidei.

Eo tamen [illegible] [illegible] ad [illegible] [illegible] [illegible] sufficit [illegible] naturalis [illegible] ad elicitos [illegible] [illegible] talis [illegible] [illegible] quod [illegible] [illegible] supernaturalis [illegible] debet [illegible] quod [illegible] [illegible] supernaturalis elicit [illegible] naturale non tamen [illegible] debet quod [illegible] [illegible] supernaturalis [illegible] [illegible] [illegible] naturale [illegible] causas quae [illegible] [illegible] [illegible] [illegible] naturale [illegible] causa [illegible] [illegible] sunt supernaturalis [illegible] [illegible] supernaturalis fidei [illegible] [illegible] debebat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] supernaturalis [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] supernaturalis [illegible] [illegible] [illegible] [illegible] [illegible] fidei supernaturalis [illegible] [illegible] [illegible] revelare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] quod [illegible] supernaturalis

[illegible] [illegible] pro [illegible] [illegible] diximus, ... tamen
[illegible] scilicet quod ipsemet [illegible] fidei [illegible] [illegible] attingere [illegible]
[illegible] [illegible] fidei, [illegible] sufficit quod [illegible] [illegible] [illegible] fidei illius [illegible]
[illegible] [illegible] [illegible], et [illegible] [illegible] attingat [illegible] [illegible] [illegible] [illegible]
tale [illegible] [illegible] quam [illegible] [illegible] fidei [illegible] [illegible] [illegible] dicens [illegible]
[illegible] quod [illegible] [illegible] [illegible] fidei attingat tanquam [illegible] [illegible] [illegible]
dicens, sive illud attingat [illegible], sive [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] attingit [illegible] [illegible] [illegible]
attingit [illegible] circa quod [illegible] [illegible] fidei.

Cap. 3

[illegible] [illegible] ex [illegible] fidei, [illegible] [illegible] fidei

[illegible] [illegible] fidei, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sufficit [illegible] [illegible] [illegible] [illegible] [illegible] revelatus [illegible] [illegible] homo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] de fide et alia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] homo [illegible] [illegible] homo, [illegible] [illegible] [illegible] et
[illegible] de fide, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de fide [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible].

Circa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible] quantum [illegible] [illegible] [illegible]
[illegible] [illegible], et [illegible] simul [illegible] de fide [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ab [illegible] fidei [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible]
[illegible] [illegible] [illegible] fidei quod [illegible] [illegible] [illegible] fidei [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] a [illegible] aliquem [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

requirunt praemissas supernaturales. Nego consequentiam concedo supernaturales
et tamen cum non ponit dispositionem similes praemissas ad supernaturales
esse naturales.

Dices ex prima parte quando conclusio est de fide quia ubi quando altera
quae praemissa est de fide et alia nulla conclusio theologiae fieret
minus ut in quibusdam dictis manet. Nunc illata sit de fide
ut [illegible] omnis apostolus erat ordinatus sicut [illegible] Matthias
fuit apostolus ergo Matthias erat ordinatus erit [illegible]
hoc [illegible] sit res fidei supernaturalis. Conclusio est falsa [illegible]
in qua unica praemissa est de fide alia vero naturalis [illegible]
homo existens [illegible] Christus est homo ergo Christus existens. Utique [illegible]
est actus fidei supernaturalis quae est falsa [illegible]
eos qui fidei dispensant et admittunt: alius scilicet ea veritas
[illegible] sunt in [illegible] veritate sit
de fide.

Conclusio non talis actus [illegible] est actus fidei supernaturalis
sive unica sive utraque praemissa sit de fide [illegible]
asserentes [illegible] Conclusio [illegible] et Molina cum
aliis. Conclusio asserta est actus fidei supernaturalis sive unica sive
utraque praemissa sit de fide ita [illegible]
parte dispositionis. Conclusio est [illegible] actus fidei supernaturalis quando utra-
que praemissa est de fide non tamen quando unica est de fide
alia vero naturalis ita [illegible] et [illegible] dispositione

25. [illegible] Conclusio [illegible] ex [illegible] praemissa de fide
supernaturali [illegible] fidei supernaturalis [illegible] quando [illegible] duplici
praemissa de fide supernaturali praemissae sunt actus fidei su-
pernaturalis [illegible] quae [illegible] in [illegible]
inclusa [illegible] praemissis [illegible] quae in praemissis continetur est de
fide [illegible] est de fide [illegible] quae in praemissis [illegible]
de fide includitur [illegible] fidei [illegible]
sine quo actus [illegible] fidei supernaturalis [illegible]
praemissis [illegible] in [illegible] includitur [illegible] fidei [illegible]
[illegible] actus fidei supernaturalis sicut ipsae praemissae.

Conclusiones theologicae ex uno tantum 2

per necessitatem auctoritatis divinae, sed solum mediante fide praesuppositam, quae theologo soli inesset promissis earum quae sunt in Scriptura, quando ex promissis earum quae solum sunt auctoritas divina, et theologus non innititur auctoritati divinae. Ergo quae conclusiones illae expromissis de fide et theologo habitualiter innituntur, et non est actus fidei supernaturalis.

Ad argumentum pro contraria

Dico esse verum quod ad actum fidei requiritur quod innitatur et fi[r]mitatem auctoritatis divinae, sed sufficit quod mediate, et ut illi veritati definitae ita sit ut vera tali auctoritati innititur, nequeat quae talis actus elicitur sine illo medio seu veritate in ea theologi. Respondi[t] pro variando argumentum ad magis disputationem theologicam, admittit promissis eorum quae sunt in Scriptura in propositione deducta. Dicit hoc argumentum procedit contra illos qui volunt dari medium deberi pro promissis inspectis promissis de fide, et cum theologus illis firmo innitatur, contra conclusionem auctoritatis.

Argumentum: Ad illam disputationem conclusiones illae expromissis de fide quae ~~de fide~~ sunt theologica non argumentum theologicum constituit de fide dato argumento neque conclusiones ... cum theologus ... aliter conclusio pro duplici capite argumentum: conclusiones illae expromissis de fide et theologicas quae etiamque in de fide non argumentum quaerunt una ... et de fide uno argumento. Et quia hoc est in ... conclusiones ex una promissa de fide et altera naturali deductae.

Conclusio 2[a]

2a Theologica conclusio illata ex duplici promissa, una de fide et altera naturali, non est actus fidei supernaturalis. Probatur quia inhaeret ... non sunt ... revelatae, ergo conclusio non est actus fidei supernaturalis. Probatur quia conclusio non est ... revelata quae ... illius ... admissa revelata non est a Deo revelata. Patet quia una promissarum est revelata ... et est non revelata, promissa quae excogitat ... revelata ... et hoc non est revelata ... illius ... 1.

p. n. revelatae identitas virtualis cum ea praemissa revelata
[illegible] quae si fuerit ex cognita sit revelatum ex(em)plis, ideo ibi
revelatae identitas virtualis cum ex(em)plo ex illa sola praemissa
sine ulla alia in fieret, verum annexum ex(em)plis virtualis idem
inferatur ex illa sola praemissa, id simul ex alia
assentiente hoc virtualis quas tale verum, sed identitas cum
praemissa revelata non revelatae ex parte revelatione unius
praemissae.

Neg. Ratio Consequentiae

duplicatur conclusio quae praemissa naturali fidei dependet assignata
absolute et simpliciter verum sit dicere tales ac conclusionem
duplicare ac praemissas revelatas illius quae solo medio
eodem quo in praecedenti ratione dicebamus esse in
consensu ac fidei simplici. Et [illegible] quasi ad
esse ac sine discursu produceret duplex medium
aliud naturale et aliud supernaturale, ac ad assensum
ergo [illegible] tales ac illius ex illo duplici medio absolute
et simplici et fidei subiecto ideo sunt duplex
medium quam duplicis praemissae

Deus [illegible]

[illegible]

Quaeritur Dissensus ant. nec
cog: quia n. stet supernaturalis, neque infallibilis assensus fidei tr.
eius qd. ad cumque discursus a Deo revelari, et ab Ecclesia
auctoritate, id in cog. adequate, sive tanquam ab objecto adequato
dependeat, quia si simul depend. ab alio, tanquam ab objecto
partiali, ergo ab hoc poterit derivari falsitas aut saltem non
certitudinis, et consequenter omnis certitudinis non haberet. Quod patet
in casu, quo dependeat ab una praemissa de fide, et altera
naturali, sive probabili aut falsa, tunc enim dissensus licet depend-
eat a praemissa de fide non concluderet assensum fidei. Ergo in
hoc discursu: omnis homo vivit; sed Christus est homo; ergo Christus vivit.
omnis homo est equus sed Christus est homo: ergo Christus est equus.

Quaeritur 2o Dissensus ant. nec non conclusionis ex datis ...: quod de-
mittit casum, quod dicatur aliud discursus in modis, quilibet
esset modus adequatus, sive adequate suppositionis ad assensum con-
clusionis, ad quem actio motiva naturalis ... non possit, ubi enim al-
terius motivi supernaturalis falsi assensus non cadat certitudo
et infallibilitas, at vero in praemissis quaelibet se habet ut
modus inadequatus, neque ex una sine alia influere
potest dissensus; Unde ab una sola praemissa fidei non potest
haberi omnino infallibilis, et supernaturalis assensus fidei.
Dissensus 3. de hac fide. Cognoscitur aliquas praemissas.

Nominatius supernaturalis
motivi quod quantitatis, sive virtus supernaturalis ... in fide

quia ipsa aia atque qui elevant ad credendum aeque supernales, ad quos suas proprias virtutes impotentes sunt. Unde habitus fidei supernalis est qualitas, seu virtus supernalis quae aiam ad aeque fidei supernalis credendum elevat, inclinans, et de facto cognoscere facile potest ex dictis causas atque ... dispositionis fidei actualis; ex quibus ita definiri potest habitus ad aeque bonum potest aeque Dei dicentis credendum elevans ... aeque clarius notis aliqua de hibus in ... quae notanda sunt.

Notandum est ... virtus habitus, seu virtutes supernales aliae esse virtutes morales, et aliae theologicas. Virtutes theologicae, seu theologales est quae immediate tendunt in ipsum Deum, seu in aliquid quod est ultimus tanquam in obiectum formale. Virtus moralis est, quae immediate tendit in aliquod bonum diversum a Deo, quamtumvis mediate ... supernat. Ex quo fit, tres tantum esse virtutes theologicas, seu theologales, scilicet charitas, quae tendit in Deum tanquam bonum in se: spes, quae tendit in Deum ut bonum nobis, et fides, quae tendit in Deum ut infalibilis in dicendo. Reliquae virtutes sunt morales quae immediate respiciunt bonis ... pietatis etc.

Notandum est ... aliquas esse ... virtutes communes, atque adeo non hic specialiter tractandas; ... habitus ... supernalis sit ad operandum opera supernalia ... supplere non ... quae virtutem communiter ... sint contrahitur. Ita ... habitus sit ... agendi ... communit ... contrahitur. Ita ... habitus sit ... infusus ... sit ... habitus infusus.

ut alii volunt? — Dico: omnes proprietates fidei infusae generatim
cum exceptione aliquibus habitibus acquisitis supernaturalibus, ad habitus acquisitos
facultatis eliciendos, ut admittit Salas Arriaga disp. 16. Ratio
usque ex Extremo Ore accurante, procurante quando habitus acquisiti
ex fide non supernatural, quo omnes et ad quos habitus infusi, sed naturales
eorumdem habitus ac elevatus cum supernaturalibus elevat, alius aliquando na-
turales fieri.

Notandum est 3. dari habitus fidei supernaturalis infusae
et aliarum virtutum. hac proprietates quanta sanctificat contradictione
dubiis est contra acuas. aliqui forent, quod nullo modo esse definitum
articulum post Tridentinum, adeoque adeo solum esse probabile, sicut et
sententia opposita. ita Cano Medina et Soto cap. 13 etiam
et gratia. — Alii tenent, habitus virtutis utique infundi iis, qui
fide, et fides per sacramenti baptismi exceptione, non vero iis, qui
per solis dispositionis aut alio modo extra sacramentum iustificantur
ita Vazquez 1a. 2ae. q. 112. addit Cardinalis de Lugo, et
disputans q. id solum esse casus de fide in adultis qui
per baptismum iustificantur, non vero in parvulis.

Alii absolute asse-
runt, certum esse de fide non solum post Tridentinum, sed ante Tri-
dentinum. ita Suarez in 3 dispositione 23 qq. unica. —
alii denique tenent id ante Tridentinum non esse de fide quoniam
nullibi talis veritas definita invenitur. esse tamen certum de
fide post Tridentinum, ubi variis in locis id definitur, et praecipue
cap. 7. ubi loquitur de virtutibus quae iustificationi ita accedunt,
hae omnia simul infusa accipit homo per Iesum Christum
cui inseritur, fidem, spem, et charitatem.

Notandum est 4. dari
habitus fidei, sicut et aliarum virtutum admittere majus, et
minus, adeoque non esse in omnibus aequales. Ratio Tri-
dentinum cap. 10 ubi ait: hanc vero iustitiae incrementum

post sanctam Ecclesiam ut mat[er] docet credentibus Ante fidem spem et
charitatis augmentum. Tale augmentum duplex est; scilicet: tum quoad
extensivum, seu obiectum quatenus a uno ad plura obiecta
credenda extendit; quod in alio. Tum intensivum, qua-
tenus ad eadem obiecta cum maiori expressione, et propensione tendit,
scilicet quatenus credentes quamvis in uno cum maiori firmitate ad-
haereat obiecto fidei, quod alio: quia inaequalitas extra
solet dici, quia in ipso fide ratione non dat. Sed in intensitate
excludente rationes alliciente propositionis, aut ex maiori stabilitate
affectus Deus quod infundat fidem.

Certum ex dictis est, habitus
fidei infundi omnibus hominibus fidelibus. Angelis paucis [illegible]
tertiis, aliquando de aliis non est dicendum difficultas. Certum est Christo non
datam fidem, quia in Christo nec fuit datum habitum, quia qualitas dicta
est neque aliam fidem quae cognitio obscura dicit est, in Christo
quae repugnat cognitio, quia clarissimae non sit. Quaeritur igitur ergo
de pluribus aliis, videlicet Angelis, beatis, damnatis, et
animabus purgatorii. de quibus singulis per hanc resolvendum est.

10 10. Angelis existenti, aut tempore, quo creati fuerunt Dico
infusum fuisse habitus fidei. Ita Doctores cum Eximio nostro
Ante libro 5 de Angelis cap. 5 navarr[o] sa[c] non singulis dicit
Acilda de fide disputatione 18. Et quibus in eis non datur
fidei plures desunt cum Scoto et Dominicus disputatione 10.
Probatur ex illo Apostoli ad Hebraeos de omnibus creaturis dicentis:
sine fide impossibile est placere Deo. Tum quia habitus fidei
sequitur ad infusionem gratiae, tum quia cuius ratio domine[tur].

gratiae subito creari fidei; sed Angelis viatoribus infusa fuit gratia, et nullo stante vitio, quo carerent actu fidei: ergo illis infusus fuit fidei habitus.

Dices contra. Viae Angelorum brevissimae momentaneae fuerunt, saltem duorum instantium, vel duplici, vel ad summum triplici transactae; ergo non fuit illis infusus habitus fidei. Probatur cons.: quia habitus fidei est qualitas permanens; sed in illo brevissimo spatio potius esset qualitas transiens, quae cito evanesceret: ergo si viae brevissimae fuerunt viae Angelorum, habitus fidei non fuit illis infusus. 8.

Resp.: quia cum quo actus fidei elicitus est ab Angelo viatore, elicitus non potuit ab habitu fidei: ergo omnino est talis habitus, et dantur illis non fuit infusus. Probatur ans.: quia actus fidei elicitus ab Angelo viatore fuit dispositio ad gratiam, et illam praecessit ad gratiam; ideo ante gratiam non debuit ... habitus fidei, qui subsequitur ad gratiam tanquam eius effectus: ergo actus fidei non fuit elicitus ab habitu.

Maior probatur. Pro con. ad primam dispositionem: habitus fidei est qualitas permanens quamvis essentialiter et natura sua non maius, ad aliquam qualitatem sit, et dicatur permanens, distinguitur eo, quod cum natura sua sit durare in aliqua instantia, ... in eo, quod natura debeat semper permanere illa durare. Natura quaelibet qualitas ex parte sua creata, quantumvis permanens sit, ut calor, albedo etc. destrui potest in instanti, sicque ... sine corruptione: immo vis. habitus fidei infunditur infantibus in baptismo cum statim moriuntur, et adultis rite baptizatis, et sic in instanti sequenti ... habitus fidei amat.

Ad 2um. Respondeo primo quod ille actus fidei, quo Angeli viatores disponerent ad gratiam non provenit ab habitu fidei, sed ab auxilio ...: non tamen ideo omnino esse in infusione habitus fidei simul cum infusione gratiae: hanc quando dixit ... et alii dicunt actus

fidem elicere potuit, quia non erant dispositiones ad infusionem proxime, hinc quod habitus carens impeditur ad [comparandum] habile actionem, et ad summum carens, ut comparandum non dicunt quibus cum baptismo infunditur habitus fidei et aliarum virtutum, ut patet in infantibus, licet numquam convenienter sint ad eliciendos actus fidei, neque aliarum virtutum.

Dico 2º animas in purgatorio detentas habere habitum fidei infusum, et docet animas sanctorum Patrum quae in limbo detentae fuerunt ita docet cum communi Doctorum S. Th. ..., quae habent ... ...; cum habitus perfectiones sint ... qua tales animae aliarum virtutum: deinde quia in illo statu habent habitum fidei et actus fidei: ergo habent habitum fidei infusum. — Et confirmatur: quia ille status ... non est incompatibilis cum eo quod tales animae actus fidei eliciant circa gloriam et alia mysteria, sicut et animae ... : ergo ... eliciendos habitus fidei ...

Dico 3º in beatis non dari habitum fidei. Ita docet cum Suarez ... tract. 13 ... 1a. — Contra Durand. Alensis et alios, quorum ... adhuc ... dispositione ... in beatis manere ... quod ad actus ... non manere quod ad ... fidei. Probatur: sunt ex illo Pauli ad Corinthios cap. 13: cum autem venerit quod perfectum est, evacuabitur quod ex parte est: ergo in beatis non datur actus fidei: ergo neque habitus ... quia ad nil aliud infunditur habitus. ... animas quae in beatis nulla datur obscuritas neque status ille est status obscuritatis ... sicut status viae; ... ad actus fidei aliqua requiritur obscuritas: ... in ... fidei ... mysteriorum ... credimus.

Contra aliqui ex ... libro ... explicant illud ... nunc autem manent fides, spes et charitas

ingenti by nunc pcaq actiones suum Patriae: qin Patria
manet fides in beatis. = Ob qa in beatis manet spes,
et fides. ans vet admitt. coa infert: qa non quod ins
fectus actionibus habes fidem, ad quem habes spem confert
in illo statu ad omnes durarat.

Ad arg. inf. Pa. Rtda

plane Ad sibil, eo fuisse Di trinum Scis, ob praemias
actiones: qbus non adeo qpta [illegible] ingeas illius habes de statu
ius vel alias [illegible] Patris, habes durandas. [illegible] dicunt
[illegible] trinus fides in Patriae ingere [illegible] in nihil [illegible]
[illegible] quae beatis ex Deo, et [illegible] aliqui modo
[illegible] ut fide [illegible] ad claris diffinat.

Ad Octavum

Ad Octavum, sive omisso, qd habes fidem [illegible] habes spem
[illegible] et omisso [illegible] qd in beatis maneat habes
spem, [illegible] qd habes spem licet in Pa
triae non durarit ad omnes [illegible] durarit tamen ad
aliquos; [illegible] durarit in Patriae ad [illegible] beatitudinis
[illegible] tamen durarit ad gaudium, et [illegible] deberi
Anima [illegible] ad alia quae [illegible] voluntatis spem
[illegible] at vero habes fidem nullus [illegible] omnes
ad qy durarit [illegible] in patriam, et qualibet [illegible] fidem
aliqui [illegible] imponit.

Arco 8o. In beatis manet
habes [illegible] ad [illegible] ad [illegible] circa
[illegible] Patris [illegible] Hurd [illegible] et
[illegible] 25. = Patris [illegible] et
[illegible] 25. [illegible]: qa in beatis [illegible] dari [illegible]
[illegible] plures [illegible] ad [illegible] habes qui in beatis [illegible]

cognoscat, qui ex eo admiserunt. Dicet licet hic sit spes, et
habitus gratiae in beatis, licet neque spectare gloriam neque
possidere actus facere possunt. probatur: quia in beatis datur
ipsa desplicentia circa fidem et in mente elevato: et sic dico
natus, quo nihil elicere actus fidei, nisi actus primo per se
et hi omnes actus ad illos habitus spectant, ab illo quo elicia
possunt.

Dices tertio. Actus ipsi beati elicere plures
actus, qui in via habet fidem eliciunt, ut cognitio per
quam humilitas fidem cognoscit. et vera plures, et cognoscit clare
revelantem in eo quo intrare cognovit. Ergo revelantem
ad hunc non obstante ipsa dicimus, in beatis non manet
habitus fidei. Et neque manet habitus spei et affectionis
charitas. Sed beati plures actus elicere possunt.

Maxi, et dicitur nota, nocere. Non est gratia actus omnia. At
habent in Patria insistente ab ipse fidei ipsius supernaturale
lapsus, videlicet sua beatitudine, aut in futuro, adque adeo ad
id supplent ut habitus fidei. At vero ad alios voluntas
actus non datur nexio in Patria aliud ipsius proportionatus et
ordinatus.

Dico 2.º in damnatis, et aliis damnatis, quamvis
tamen fideles fuerint in via, non manet habitus fidei
supernaturalis. Ita Ms. Granado Moradus, et alii. Ut
eis Sa. Thoma 2.2. q. 5, quae de articulo 2.º = et Thomas
creatur Henrique, et alii, quibus se probatur dicit S. Bonav.
2.2 dist. quare Sa. q. 5. Prob: quia in damnatis nullus
datur actus supernaturalis fidei: Ergo in eis supplent talis habitus
Dat quo non dat. probatur: quia ad actus supernaturales fidei requiritur
pia voluntatis affectio in quarum talis deest, in damnatis

faliq pa Voluntis assumpto dari nequit: ergo neque aus fidei =
dunde, qa huius fidei c[on]dimi supernale, cuique in sumpto favor
et vita spiritualis; sed damnationi status efferi e contra favori
et mutis spiritualis: ergo in illo non dat huius fidei.

Dico Ora. [illegible]

Iacobus Cap. 2º ita Ora: prave operantes ait: credites quoniam
Deus, et demones credunt, et contremiscunt: ergo in demon.
bus dat fides: Prob. 1º: qa ad many credendas, permittit damn-
natis fides plenius, [illegible], fidei, quos ab ipsis utatione
[illegible] cognoscunt: ergo in eis dat huius fidei ad falis aus. =
Prob. 2º: qa in damnatis remanet Caracther sacralis: ergo
et huius fidei.

R. Annuis in his aliqua rent, ubi primi cred.
unt, crediderunt, sed, quae illius est, qd sicut damnatis
non sufficit in [illegible] fides ad salus, quia sine operibus cari.
tas, et oibus male operantes = Ad responda prob. in damnatis
dari fides natus [illegible], quas qui credidemunt in vita
et quod ad hoc facit [illegible] Apostoli, qd sicut illas fides
natis nil prodest damnatis, ita neque supernalis prodest male
operantes = et Arst hanc [illegible] responsionem.

Ad 1. prob.

Dis. qu. Ans: ad many credendas permittit damnatis fidei
natis, Nego ans: si fides supernalis, nego ans: ad credendas eis
illas fides natis sufficit = ad 2. prob. nego cons: qa Caraccher
sacralis non qualitas, anne, neque in fundat ad alique
spiritualis, sed solus ad signum sicundo et diis prodis sunt ab
illo, videlicet Christianus an Christiano, sacerdos an sacerdotes
quae forma non stat in damnatis: sicut stat in huius fidei,
quae solus ad aus supernalis elliciendis in fundit.

Ajuda [illegible]

utrum hic filius natus, quem damnatum credimus, quare eandem miseriam
non fidei audaciam sit liber ratione ab eius lata. Alii cum
Patre Bosquy ex parte dispuane [illegible] dicunt, cum illis ratione
tangit ad speciem, quoad executionem. alii cum Eximio
libro 8 de Angelis cap. 6 dicunt, cum ratione quoad specificationem
tamen quoad executionem. alii cum Patre Balneo [illegible]
cent cum tamen quoad specificationem, quoad executionem
alii cum de Rulda dispuane [illegible] dicunt in damnatis
eius huius miseriam fidei datam rationem, et plures etiam liberum
esse sed Vasquez mixtam vult.

Respondeo: quod plura obstare parent damnatis
possunt ex quibus ad miseriam non fidelis, nequaquam
nulla dubitandum, aut dicit attendendi ratio illis sit
ut nullus sibi esse remedium quo salvator etc.: quod de his ratione
fidei habebunt, deinde contra illis possunt parent, nequaquam videt
ea ratione, qualia sunt obstare
Stanta ut oblato Abraham etc.: et plura in sacris literis
dispuane. Quaeritur utrum in his ratione maneat fides. Contra
omne peccatum mortale amittat habitus fidei. / Sed utrum

Suppono tertio et

Veniale fidem amittit, sicut nullum peccatum
circa peccatum mortale habitum astrantes omnem male fidei amittit:
quia ei astrantem non gratiam fidem justificantem, nullus
qui aliquam fidem agnoscunt veram talis, nec fides vivam
sive statum gratiae tenent peccatum mortale talis fidei amittit
vere tenent. Et tamen non certum est nobis tenendum esse.

assumendo quia: fides non amittitur per quodlibet peccatum mortale, sed
per contrarium, et frequenter perseverat in peccatore.

Dico 2do

ex D. Paulo 1a ad Corinthios cap. 13. si habuero omnem fidem
charitatem autem non habuero, nihil mihi prodest. ubi clare supponit
dari fidem, non posse haberi fidem sine charitate, et dari fidem sine gratia —
probatur 2do ex Tridentino sessione 6 canone 28. si quis dixerit
amissa per peccatum gratia, simul et fidem semper amitti; aut
fidem, quae remanet, non esse veram fidem, licet non sit viva;
aut eum, qui fidem sine charitate habet, non esse Christianum, anathema sit.

Probatur 3tio

Ratione: quia homo in mortali existens potest credere omnia firmiter
eodem modo atque sine peccato: immo neque ratio potest
invenire in eo aliquis actus fidei, ut pluries habentes, per actus
et actus per plures instantias durare: ergo remanet in eo habitus
supernaturalis, sicut habitus supernaturalis fidei, eodem modo atque ante
peccatum. — haec conclusio ita certa est, ut Eximius Doctor Bernardus
dicat haereticum; licet alii cum Vasquez dicant,
solum esse de fide, peccatum non posse cum fide
supernaturali, et ita sufficienter explicant verba
Tridentini: atque adeo non esse haereticum asserere, per omne mortale
amitti habitum fidei, licet esset temerarium.

Dices contra 1o

ablata radice auferuntur illius proprietates seu passiones
sed per omne peccatum mortale aufertur gratia, quae est radix fidei,
spei, et aliarum virtutum: ergo aufertur fides. — Nego minorem aliquam
nam gratia est radix habitus fidei, quatenus illius dispositio est
dispositio ad gratiam, ut perfectius habetur tanquam sub radice gratiae. —
Contra distinguo maiorem: ablata radice auferuntur illius proprietates ab illa
solum dependentes, concedo maiorem; non dependentes ab ipsa solum, nego maiorem;

quod producit in calore virginum, cuius proprietas est, ut si in ipso evenit dat
cum ~~[illegible]~~ calor ante producunt ignem et cum ablato igne, permanere debet
quia non ab illo igne dependit.

Ratio per peccatum mortale ad summum manet
fides mortua; sed fides mortua absolute non est fides, sicut homo mor-
tuus absolute non est homo: ergo per peccatum mortale non manet fides absolute talis. —
Minor, quia fides mortua non dicitur talis quia desit aliquid essentiale fidei, sicut homo
fidei, sicut homo dicitur mortuus quia deest ei anima quae est hominis substantialis;
fides autem mortua dicitur carente anima sua quae est extrinseca, scilicet
scilicet gratia, quae non est fidei neque tanquam actus forma sed tanquam
suus ornatus.

Maior probatur ex dictis fidelibus: utrum habitus fidei
si infundatur praecise aliud sine gratia et sine charitate, nam aliqui
cum dictis in distinctione 23. asserunt alii cum S. Thoma 2a 2ae quaestione
6 articulo 2. per quod Catechumenus veniens ad baptismum
dispositus etiam sine actu gratiae illi collata non fuerit, sufficienter
actu ante gratiam. Sed contra quantum aliud debere potest ut talis
homini infundatur habitus fidei ad conatus eliciendos illius actus
fidei, non defectus gratiae, quod defectus gratiae non est impedimentum ad habitus fidei
discernendo subiectum esse eliciendi actus supernaturales fidei, ut patet
in peccatore: ergo illi infunditur habitus supernaturalis fidei.

Ratio contra:
Catechumenus non est absolute fidelis: ergo non habet habitum fidei: quia quidem fidelis
fidelibus infunditur — intus supernaturale actus: quia tamen proprium est fidei
fidelis habere habitum ~~[illegible]~~ fidei supernaturalem, ad quem habere actus supernales
supernaturales fidei. — Respondeo negando consequentiam; non est fidelis completus, omnino actus; non est fidelis in ratione non actus:
et hic inchoate sufficit, ut habitus fidei supernaturalis habeat, sicut sufficit
ut habeat actus supernaturales fidei.

in hominis iustificatione simul infusa acquirere fidem spem et cha-
ritatem: quod ante iustificationem, et sine charitate non infundit fidei fi-
dijs quos ary: in iustificatione hominis acquirere fidem spem et cha-
ritatem, si aliunde non supponant infusam, 2do ary; si suppo-
nant, non ary. quod dilectus infundit, aliis hominis nonnunquam iustificant
quam habeat fidem, spem et charitatem, ita ut si non supponant deb-
eant denovo infundi. sicut etiam dicitur, sanari pristinis cau-
sare per gratiam, idest, si supponatur homo sine gratia.

Circa

fidem spem et mortuas, sive fictas, et informes duo hic dubi-
tari possunt: 1o. utrum fides infusa agat physice, vel solum
moraliter. Ille sa dicit, fidem et charitatem cum gratiam physicas
fidei in illa quae physice requirit. ita Ricardus in 3o
dist. hic n. 23. — 2a sa dicit agere diviniorem per gratias
superadditas in fide vel spem, et in reliquis habitus supernales,
medio quo agere efficiunt. ita aliquos quod habitus fuerunt,
ary dispensatione 39. — 3a sa dicit fidem solum moraliter
influere agere cum charitate, sicut quam fides et mortuo gratiae, aut
meritis elicitis quae sine gratia meritoria non evaderent, sic sida
sa vera mechanice. Ratio: quia ab nullis denominatio aut productio
nanco e physica influxu, et nunc inter habitus fidei, habitus gratiae
et habitus charitatis: per sufficit influxu moralis. Ante quae vera sta-
dat.

Vo dubitari potest: utrum sit eadem numero fides viva
atque mortua, adeo homo fidelis ~~[illegible]~~ cum iusto habitu
infusalis, aut contra disputatione in iustificatione plures disputationes
faciunt, ait Cardinalis de Lugo disputatione 13 sect.
alii dicebant, ex diversis habitus fidei vivae atque mortuae

ad veniente quae habe fidei mortuae, quare habitus fidei vivae
Altera. Alii dicebant, dispositionem quamdam, id est peccatum, stante
fidei informis, seu mortuae manere; alias in nostro ergo quae
charitas, et mortuus manere. Sed verius saltem, cum corpus vivo

habitus, quamvis fidei vivae, ex uno eodem habitu mortuus, ex quo
alias denominatur: sicut denominatur corpus vivo corpus, ex quo
vivus ex unione cum anima, tamen mortuum ex ejus separatione:
ita dicitur et Christo quo vere fuit de quare Scoto.
mo loquendo Scotus, et Dubitans assentiunt, habitus fidei peccat
habitus morte non amittit: quare habitus fidei remanet, separatus
quae dicitur fides mortua, ad quae in homine justo quae dicitur
vel fides viva. cum de istis peccatis habitum amittit,
habitus fidei.

Quaeritur debet cum de fidelis non baptizatus
in dispositione, habeat de eo, quam tenet in fine fidei habitus
fidei, et deinde Altera dicit peccavit, de quibus secundum nos
aliquis fidei articulus. Aliquis in quo si non indagare
Sed ita agnita virtutis, sed illis ingredienda: istius
siquis vera hereticus aliquis fidei articulus neget in particulari
Christus fides in Eucharistia, reliquos vero articulos
habet: omnino amittit habitus supernalis fidei. Vel utrum
in eo remaneat, ut alias alienae sunt aut fidei circa reliquos
articulos?

Supponendo de his passus cum de fide
ad quos peccata hereticus, sive actualis, sive habitualis: Aliquis

haereticus gravis: quae est supra restaurimus ... quid omne est
fides non amittit per peccatum leve, ergo haereticus. — Suppositio est cotidie
sicut quaequae difficultas sit de facto in hac quaestione, utrum
resolvetur cum apposite. — Suppono est tamen quod, praedictam
non solum de fide habituali, sed vero discutiendo de fide
actuali, hic de ea fidei, aliquo speciali est difficultas: utrum
ab haeretico etiam pars circa aliquod mysterium.

La Calvinus
et alius haereticus ... , vel solum per haeresim peccatum non amittit
habitum fidei, sed neque amittit cum posset habitum fidei semel in-
fusum. — Quod sic dicit habitus supernalis fidei solum amittit in
eos qui ... nostro ... redeunt, at vero Durandus ...
non discedat, non amittit totaliter, sed solum ... aliquam suam partem,
ita glossa ... confirmat et Durandus in ... dist ...
tione 23. — Quod sic dicitur, in haeretico, licet unicum
fidei articulum negat, amittit habitum infusum fidei. Ita Ubet
cum Divo Thomas hic quaestione 5a articulo 3o. Scoto in ... 23
Suarez disputatione ... sectione 2a.

Sit nostra Conclusio: in
haeretico solum circa unum articulum errante non manet habitus
fidei supernalis infusus. Probatur 1o ex Tridentino sessione 6 cap. 15
... est non solum infidelitate quae etiam ipsa fides amittitur
... est: ... ex tali haeretico per infidelitatis peccatum, supponit
amissionem fidei supernalis.

Probatur 2o ratione: quamvis ante apostasiam qui
aliquem articulum negat, licet aliis alius assentiat, sit impedimentum
... ... fides amittere ... per haeresim: ... probat
apostasiae fides ... amittit habitum fidei. Per conse-
quens ergo est impedimentum ad ... habitus supernalis est impedimentum

de auᵉ [illegible] Servay ut sa [illegible] caus. ut qd duo, ad
que Druvao tat. [illegible]: ~~[illegible]~~ si negaret aliq. [illegible]
[illegible] impedimenti ad [illegible] duorum [illegible] fidei, [illegible]
[illegible] ad aug. Druvay; et [illegible] fidei dix
[illegible].

Jndiviū auctay [illegible] lana [illegible] vittae, ut [illegible]
lane variis invarant [illegible]. Cum [illegible] xur [illegible] aui, [illegible]
nec [illegible] sine auxe nau. n. gene. ~~et~~ tamen [illegible] [illegible]
[illegible] auiby vari int. pretant. [illegible] aliquid nenit. Vbi
[illegible] habent nec [illegible] n. excedat [illegible] aux [illegible] n.
[illegible] in aliquo canone, sicut [illegible]
[illegible] in quas Dalius [illegible], n. [illegible] [illegible]
[illegible]: ideo que [illegible] aux [illegible] [illegible] canones [illegible]
de fide, [illegible] [illegible], ubi [illegible] [illegible] [illegible]
[illegible] defendis [illegible] [illegible] mere [illegible]
sunt; [illegible] in [illegible] Synodo generali, [illegible] Statuit, [illegible]
[illegible] generi [illegible], [illegible] [illegible], quo [illegible]
[illegible] haec exal. [illegible]. [illegible] [illegible] sicut ex
alio [illegible] provent: scilicet [illegible] definire n. [illegible]
[illegible], [illegible] [illegible] indiciis.

[illegible] Vbar [illegible] de fide [illegible] [illegible], [illegible] n. [illegible] na
[illegible] [illegible] fidei, [illegible] Bayus [illegible]
[illegible] [illegible] de fide [illegible] in [illegible] fidei
[illegible] loqui [illegible] nuxo [illegible]. atque adeo [illegible]
[illegible] [illegible] n. manere in [illegible] Status fidelitatis
[illegible] Status [illegible] fidei [illegible] [illegible]
[illegible] [illegible] [illegible] n. [illegible]
[illegible].

Contra 2.º q. a Domini

hæreticus, et Arius Sabellius nunc, ibi fideles loquuntur de fide habituali, sive de habitu fidei: cum quo hi hæretici et cum quibus Contrariæ eadem cordine gaudere; atque in Canonibus Concilii sinta; ut patet ex textu, quo post fidei censet 18 ad ... fideles; post hanc Catholicæ dicit ... fideles dicunt ... de Cordine nunc est ingerendus cum fideles. = Contra 2.º: quia ibi fideles de eadem fide loquuntur, de qua ... dixerat infundi hominum interiore renovatione; sed fides quæ hominis infunditur interiori renovatione est habitus fidei: ergo de hac loquuntur fideles.

Respondetur ... habitus fidei quod

licet hæreticus peccato destruatur, est prout ... hæreticus peccato, et habitus fidei neque physica neque moralis ... dat: ... ad primam partem: quia habitus fidei nil physicum habet quod sit inseparabile in peccato hæresis: ergo non dat ... physicam. ... quia ... habitus fidei ... physica, sive vitalis ad ... nunc ... fundare simpliciter ... vitalis ... ... non videtur inseparabile ... habitus vitalis in ... de ... non ... in ... neque ... destruitur ... Contrarium: ergo nil physicum habitus fidei ... in peccato hæresis. = ... minor ... ad ... : quia ... moralis ... est ... demeritoria; sed habitus fidei non ... demeritoriæ ... peccato hæresis: ergo neque moralis ...

... : quia alia sunt graviora peccata, et sunt magis demeritoria, in quibus ... non destruatur habitus fidei ... : ergo habitus fidei non ... demeritoriæ

... peccato haeresis.

... Ratione huius argumenti dubitatur: quomodo comparentur haec ... et error in fide ... ita ... sicut ... calor et frigus ... Alii ... dicunt ... Alii ... dicunt ... quamvis carens haeresi ... Alii dicunt ... quamvis privetur ... specialiter peccatum haeresis ... magis placet, et ...

... sunt graviora peccata, et digna maiori poena ... et correspondent ... et dignas maiori poenas ... alii sunt ... privatio ... alii sunt ... gloria ... ita ... specialiter illius poena

quia ideo debeat esse poenas alterius peccati adhuc gravioris.

Opinio (4)

Dico. Si quis haeres facultatem, inclinationem ad actus fidei eliciendos, licet unum articulum semel negaverit, non ideo amittit / adhuc remanet ei ea facultas, inclinatione ad alios articulos credendos: Quodvis haeresis peccatum habitum fidei non destruit.

Alii quo Deus. Quodvis haeresis peccatum non destruit habitum infusum fidei, nec eorum; non destruit habitus acquisitos. Ideo eorum oppositione actus fidei generat habitus acquisitos sed in qualibet alia materia: sive hic habitus acquisitus sit supernaturalis ut aliqui volunt, sive mere naturalis ut alii communiter tenent. hic habitus acquisitus utique generaret per eius peccato haeresis, et dent facultatem, inclinationem ad actus fidei illos quae destruit oppositionem actus contrariorum, sicut evenit in qualibet alio habitu acquisito. at vero habitus infusus utique per quodlibet peccatum haeresis destruitur.

Infertur 2o

ex dictis: non implicare in natura providentia simul tum habitus infusus fidei cum peccato haeresis: quae sive mentaliter, sive physice opponantur, cum quo stare non possit Deus ablato infusu ... habitus fidei cum peccato haeresis ... cum isto peccato, nunc cum habitu vitioso haeresis: quia haereticus hic habitus vitiosus acquisitus ... ad ... quae habitus fidei ... simul nil ... facultas inclinatio in actus haeresis: et simul dat in eo habitus infusus fidei ... vitiosus acquisitus haeresis. (3) ... in ... dari ... actus fidei supernaturalis.

Secundus difficultas est: alius hereticus, qui obstinate et deliberate dissentit, et negat unum fidei articulum, v.g. praesentiam Christi in Eucharistia, permittit tamen alios fidei naturales circa alios articulos, v.g. circa Incarnationem, in quo casu solet supponi, id de facto in hac praedicta non est [illegible] quia casus videtur cum ratione [illegible], atque [illegible] fidei supernaturalis: tum quia [illegible] est donum et beneficium supernaturale Dei; et tunc [illegible] qui negat in [illegible] hereticis infligendas poenas; [illegible] fidei supernaturalis dici non potest, [illegible] libere infusso, [illegible] supernaturali; [illegible] quae Deus heretico negat [illegible] scilicet in poenam suo peccato [illegible], denique [illegible] supernaturale ad [illegible] quae [illegible] aequivalens.

Ista difficultas devolvit ad aliam [illegible] ad cuius resolutionem supponendum est, mysteria [illegible] [illegible] aliis revelata, et ut credantur [illegible] diversa media [illegible] organa: v.g. antiquitus per [illegible] Moysis; deinde per Christum; [illegible] per Ecclesiam catholicam; et [illegible] post aliqua mysteria aliquibus specialiter per privatam revelationem proponi. Et licet de hac privata revelatione aliqui negent sufficere ad credendum fide supernaturali, contrarium tamen [illegible] et nunc supponimus: de quo postea dicendum.

Supposito

Est [illegible] dicimus hereticum circa aliquem fidei articulum [illegible] esse non posse: licet enim hereticus talem articulum negat [illegible] sibi satis, Deum eum revelasse, iudicans tamen

Deum posse falli revelare. Resp. itaque ut salvet, Deum non posse falli revelare, iudicans tamen, eiusque falli, sive falsum proponere tanquam revelatum aliquod obiectum, quod revera neque revelatum, neque verum etc.

Suppono cum 3tio, quod haec ex dictis suppositio infertur: quod hic et nunc propositio haeretica negat aliquod obiectum fidei scilicet iudicans, Deum posse falli revelare, nullum aliud obiectum credere potest fide divina. Probatur quia ut actus sit fidei supernaturalis requiritur, quod habeat propter summam infallibilitatem Dei auctoritatem; sed qui iudicat Deum posse falli revelare talis obiectum credere potest propter summam infallibilitatem Dei, quam [illegible] negat: ergo nullum obiectum credere potest actu fidei supernaturalis.

Suppono 4to, de facto dari posse in haeretico actum fidei [illegible], ut circa ea quae Christi, fratris etc.: quod eius aliquando [illegible]. Probatur quia actus qui natura nihil habet supernaturale, [illegible] ac supernaturalis de obiecto [illegible] supernaturale se habent sive quantum [illegible] in Eucharistia etc. ergo nullus [illegible] habent talis actus.

Tota igitur difficultas est: utrum de eadem unius fidei obiectum possit [illegible] aliquod aliud obiectum fide supernaturali credere; 1a sententia asserit, quia de facto [illegible] possit [illegible]. Ita [illegible] in 3tio [illegible] 3ggg. [illegible] admittit [illegible] ac [illegible] fidei, non tamen supernaturalis. Ita [illegible] Bañez [illegible] [illegible] Salmanticenses [illegible] et Coninck [illegible] 18 dubio [illegible]. 2a sententia docet, non posse [illegible] in hac quaestione, [illegible] tamen [illegible] quae minime [illegible]

tae Ass. Medina Sebast. Cardinalis de Lugo Sylvest.
alii quam plures apposit. et sequit. [illegible] de fide disp. 4. S. Rem.

Dico. Non implicat, haereticum manere cum fide [illegible] Sed hoc
fidem supernaturalem circa aliquem articulum, v.g. circa praesentiam
Christi in Eucharistia, praesertim [illegible] Deo: quae duo credendo, contra
quod fide supernaturali credat creationem mundi praesertim contra Celestinum non implicat
Incarnationem praesertim vero aliorum miraculorum praesertim contra Mortis
specialis revelationis remittere: quod non implicat haereticum cum fide aliorum
articulorum duorum credendo aliquod fidem supernaturalem credere, v.g. praesentiam
quae in contraria haeresi [illegible] Stante aut haeresi circa praesentiam
Christi in Eucharistia, permanet obiectum formale motivum sufficiens contra
[illegible] quo ad fidem supernaturalem credendi creationem mundi
et Incarnationem: quod non implicat haereticum credere fide supernaturali
[illegible]: quae in contraria haeresi permanet fide sufficienti
[illegible] Dei auctoritas in suis dictis nec Deus circa infallibilis in suis
dictis, quod non negat talis haereticus, permanet nec
[illegible] de cognoscit Deum dixisse creationem mundi, nec praesertim [illegible]
praesertim admittit et praedicantur quae Mariis
[illegible] privata, quare [illegible] praedicantur [illegible] miracula
[illegible] ad credendum: ergo permanet obiectum formale motivum sufficiens
quae [illegible] praesertim. Contra 2°. [illegible]
Christi, et Celestinum praesertim non habet [illegible] articulis, ac illa ex
fide supernaturali circa creationem mundi praesertim contra [illegible]
miraculis, nec revelationem privatam [illegible] ad [illegible]
non implicat [illegible] [illegible] denique [illegible]
ergo implicat [illegible] haereticum circa Eucharistiam
cum fide supernaturali circa creationem mundi. [illegible]

qa nulla cūglas ī cognit Deus suppeditat ponam congruens aliud peccati. Primo q(ui)a talis aut hereticus n(on) opponit(ur) cu(m) aut fidei supernat(ura)lis ratione supernat(ura)litatis: cu(m) ... sit habitus vel aut actibus supernat(ura)lis: neque ratione fidei, q(uia) omnis declarat propone fide natu(ra)li aliq(ui)s actus credere: neque ratione obiecti supernat(ura)lis, cu(m) talis aut hereticus n(on) credebat infallibilit(er) Deo in ipsius dictis, neque revelans propositam p(er) Moysen, aut p(er) miracula: q(uia) n(on) h(ab)et opposit(ionem) aut incompatib(ilitatem) cu(m) aut fidei supernat(ura)li circa creatora n(on) ad Summum directe. Q(uo)d erat p(ro)bandum.

D. Thomas ad hunc hoc assert, q(ui)a in fide fidelis naufragatur ... opponit(ur) habitui ratione p(ec)cati infidelitatis: q(uia) tenuit a habitibus intellectualibus omnis ... circa fidem ... D. Thomas qui ... ait ... opponitur h(ab)et et fidelis ... loquitur de opp(ositi)one fidei infidelitatis ... n(on) ... inter hos ... q(uia) ... aut fidei in hæretico corruptus.

Nota autem ... ponant, ... de facto ... in qua ... simplex ... aut fidei supernat(ura)lis ... fidei actualis in hæretico. ... ea ... quod fides amittit ... hereticus, quo ... infallib(ilitate) Deo in ipsius dictis, ... nullus aut fidei supernat(ura)lis ... diximus n(umer)o 125. — 3 ... loquitur de ea fide quæ sufficit et requirit(ur) ad denominandum ... fidelis ab(so)l(ute) ... quæ debet ... universalis ... articulis

Praeterea illud: hoc exemplo caret.

Opponitur 3°. instructio non datur

a quo procedat actus fidei supernalis: ergo talis actus non est supernalis. Probatur antecedens: quia actus supernalis provenire debent a principio supernali animae intrinseco, sive infuso; sed instructio non datur principium supernale animae intrinsecum ad actum fidei, cum non detur habitus infusus: ergo.

Nego antecedens.

ad probationem distinguo consequens: Si sermo de principio adaequato: actus supernalis provenire debent ab habitu alicui principio animae intrinseco, concedo; si sermo de principio inadaequato nego. ... actus supernalis diffusio... proveniunt ... principio extrinseco ... et actus ... quae ... indigent ... lumine gloriae ... habitus ... ; ... in nostro casu ponitur defectus ... actum fidei in haeretico ... actus fidei supernalis. — Ad probationem ... in ordine ad ... sed instructio non datur principium supernale intrinsecum animae ... ... nec dari ... divinitus ... nisi ... gratia ... actus supernalis ... in ... infundatur haeretico habitus fidei supernalis, ut diximus [illegible].

Opponitur 4°.

haereticus circa aliquid mysterium ... evadit haereticus ... actus fidei supernalis. Probatur antecedens: ... actus haeretici ... unus mysterium ... ut sit ... alterius mysterii ... ab haeretico ... actus qui est ... mysterii, est actus haereticalis: ergo talis actus haereticalis est.

Nego antecedens.

ad probationem nego ... actum fidei ... circa ... debet unus ... in ... alterius, quod ... hoc tempore

si ego tango ... credidit ... quod Rex dixerit et mihi Rex asseveret nequ[e] dixit clare Rom[am] et Rex cum mihi asseveret neque dixerit clare Romam esse, ego credere clare Romam eo quod Rex asseverat quis verax iudico, et non credere clare Troiam eo quod non tali verax iudicio Rex. ita non est ... haereticus credere quod Rex dixerit, et tamen dissentire contra articulo ab Ecclesia proposito, eo quod eam veracem non iudicet; et alterum articulum asserere propositum a Mose, seu per privatam revelationem aut miracula, quod medium verax iudicat.

Respondeo: Qui dissentiunt contra articulo fidei ab Ecclesia proposito, nullo modo potest elicere actum firmum supernaturalem circa ceteros articulos ab ipsa Ecclesia propositos, quos ipsi credimus: et nullo omnino modo potest elicere actum fidei supernalis. Probatur: quia qui non potest credere mysterium ab Ecclesia propositum, non potest moveri ratione, seu obiecto formali fidei supernalis: ergo nullo modo potest elicere actum fidei supernalis. Probatur antecedens: quia obiectum formale fidei non est ut cumque auctoritas infallibilis Dei, sed quatenus notificata per Ecclesiam tanquam per regulam infallibilem; licet plures ipsius Ecclesiae propositiones dicantur esse partiale obiectum formale: ergo qui non credit mysterium ab Ecclesia propositum, non potest moveri ab obiecto formali fidei.

Nec contra ad primum nego antecedens, ad primum distinguo antecedens: obiectum formale fidei est auctoritas Dei quatenus proposita per Ecclesiam tanquam per regulam infallibilem, nego antecedens; proposita per Ecclesiam, vel aliud medium aequivalens propositioni Ecclesiae, ratione regulae infallibilis, concedo. Secundo antecedens: quodlibet medium, seu omnia, paria modo quo nobis notificentur, et proponatur. Rex hic autem illud revelasse, dummodo tale sit ut inspirant ... credere potuit Deus regulam infallibilem propalans ... revelatam. unde quidam hic fuit Ecclesia ... habuit ...

bere Virtuti: et hujusmodi Xtae plurimum samos, ut miraculum, et revelatio privata: quae omnia medias quod adrogat aliquibus Virtutis equivalent oppositi Ecclesiae.

Opponitur 2o. qui efficaciter amat actus fidei nativo debet odio habere falsos virtuali, quod opponitur obiecto motivo talis amoris; sed omnes actus haereticus opponitur obiecto motivo actus fidei: ergo qui efficaciter amat actionem fidei, nativo debet odio habere omnes actus haereticos: et ideo qui ex amore efficaci diligit actus fidei circa unum mysterium, nativo debet odio habere omnes actus haereticos circa aliud mysterium, et ideo simul illos habere potest. = insuper haec argumenta si aliquid probat, probat etiam in haeretico neque actus naturales fidei etc.

Respondeo ad primo maiorem: qui efficaciter amat actus fidei debet nativo odio habere quod quod opponitur obiecto motivo actus fidei amore quo hic nunc opponitur tale obiectum motivum amore maiori: dico in maiore connexio quod debet amor efficax alicuius actus fidei ad summum infert quod habens talem amorem odio habeat quod quod opponitur obiecto motivo amore quo ipse [illegible] venit ad tale amorem efficacem: unde si obiectum motivum scilicet auctoritas divina illi proponitur Ecclesiae, odio habebit quod quod opponitur tali auctoritati proponitur per Ecclesiam: nisi debet odio habere id, quod solum opponitur tali auctoritati divinae proponitur per Mosem, aut revelationem privatam. Ad secundo similiter alligatur 99 cedi.

Prima Quaestio

Utrum omnes actus fidei circa quod debet mysterium sunt aequales et [illegible] ecclesiae: a sancto Christo habent et tenere [illegible] 16. navat Vortalini

cy Compltn hinc 8° disp 16. = Aula saha Vaiornibus
ē. A: qa specificao aus Vilus ništy desumitur ab obto mo
vo, quod forte idem ēst in omnibus actus fidei, id ē tias
aliquus obtū, atque etiamo credendi in obtis; adque
adeo aus fidei circa Incarnat specie differt ab actu
fidei circa esse iudicium ratione obti: aus assensus anavo rame
modi credendi, et extra plures assensus hominis ab
actu Angeli ratione prii: g nomine aus fidei sunt eius
d speciei.

Q. Difficultas: Utrum habitus infusus fidei sit eius
d speciei in omnibus subiectis fidei habentibus, v.g. in homine
et in Angelo. R. Versus Communem aspud Salm. Compltn disp
13 in omnibus ēē eiusd speciei, et solo numero distinctum,
pro qao habitus infusus fidei est sicut loquitur habitus, scilicet
pomus potius, v.g. scilicet ut sunt aus sicut scibet intellectus
et voluntas ad eliciendos suos actus; sed unica potentia
d speciei sufficit ad eliciendos aus divers. speciei dummodo
tendant in ratione formali virtualis obtus, et: sicut sufficit ead
voluntas ad amorem, et odium, etiam intellectus ad aus, et di stg;
sufficit idem habitus ad diversos aus, dummodo tendant in ead
ratione formali credendi, scilicet propter auctoritatem Dei.

Biagg

culam. Utrum habitus fidei sint inaequales in intensione et ex-
tensione; sed admittunt magis, et minus. R. cū Communi ad-
mittere magis, et minus; atque ita ēē in omnibus, q quia
S. Christus ex fidelis eglo, ubi ait: Ita vero vitiis haec intelligimus
q petit Sancta Ecclesia, cum orat dicens: Dne. fidei spei
et charitatis augmentum. Hoc augmentum est plex
est ipsus: scilicet extensivum, quando in uno ad plura obta
credenda extendatur, quam in alio: g a extensivo intra

in ordine ad aliquas [illegible] operationes [illegible] [illegible], et
[illegible] [illegible] [illegible] [illegible] quaenam [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actus quamvis
[illegible] habitus [illegible] [illegible] [illegible] adquirit [illegible]: et [illegible]
appellatur [illegible] [illegible] [illegible] [illegible] in [illegible] aut
habitus fidei, quia in [illegible] [illegible] [illegible] [illegible] [illegible]
aut [illegible] [illegible] [illegible].

Utrum habitus fidei sit practicus vel speculativus [illegible] [illegible] [illegible]: utrumque habitus fidei
ad quos dicuntur habitus sunt practici vel speculativi. [illegible] aliqui
apud Durandum [illegible] [illegible] dicentes esse habitus speculativos.
Alii cum Caietano [illegible] [illegible] dicentes negant esse speculativos
neque practicos, utrumque ~~[illegible]~~ aut [illegible] [illegible]
alii [illegible] in [illegible] [illegible] [illegible] dicentes esse practicos
[illegible] speculativos. Dico: quod alii sunt aut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]: alii sunt practici [illegible]
[illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]: [illegible] habitus fidei [illegible] ad aut speculativos
speculativus [illegible] et [illegible] ad aut practicos practicus [illegible]

Utrum habitus fidei disponat appetitum [illegible]
religionis quae habitus supernaturalibus. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] habitus fidei [illegible] [illegible] appetitum habitualiter [illegible]
[illegible] [illegible] [illegible] [illegible] 16. ——— [illegible]
aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] appetitum. [illegible] quia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible]

Adhuc.

Pro 2o, habitus fidei non dependet a veritate [illegible] contra Doct. [illegible] Cartagena et B. Bonaventura in 3 d. [illegible] hinc 3) articulo 2o et Scotus in habitu fidei et [illegible] quod non [illegible] ad aliquem [illegible], atque non [illegible] ad [illegible] [illegible] deserviat, [illegible]: quia [illegible] [illegible] [illegible] [illegible] habitus [illegible] [illegible] [illegible] [illegible], atque [illegible] [illegible] [illegible] [illegible] infallibilis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]; sicut [illegible] reliquas [illegible] [illegible] [illegible] [illegible]: [illegible] habitus qui ad [illegible] [illegible] [illegible] atque ad [illegible] [illegible] in Patria deserviet.

Pro 3o.

[illegible] non dependet a charitate, et spe. contra [illegible]. [illegible] aliquos [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] manent [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] maior charitas [illegible] [illegible], [illegible] [illegible] [illegible] appellatur [illegible]: [illegible] [illegible] [illegible] amittit habitus [illegible], et non amittit fidei et [illegible] amittit fidem, et non amittit [illegible] [illegible] [illegible].

Pro

3o, habitus fidei non dependet a [illegible]. contra [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] fidei, [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] supernale, [illegible] [illegible] [illegible] naturalis [illegible] supernalis [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]: [illegible] habitus fidei, et [illegible] [illegible] [illegible] [illegible] debent. — [illegible] habitus [illegible] [illegible] [illegible] naturalis, [illegible] supernalis; infusus [illegible] [illegible] [illegible] [illegible], ut videre [illegible] in Cardinale de Lugo [illegible] [illegible]

Dico 3º, habitus fidei acq. distinguitur realiter ab habitu infuso prudentiae. [illegible] ex [illegible] dis[tinct]is [illegible] — Contra [illegible] habet terminos [illegible] libro [illegible] attamen [illegible] practicos [illegible] quae pru-dentiae, qui [illegible] determinatas circa [illegible] actiones circa has [illegible] tales. [illegible] prudentia est habitus moralis [illegible] obiectum formale [illegible] distinctum ab [illegible] sit habitus moralis [illegible] quo indicat bonum [illegible] tales, aut tales actus [illegible] circa fidem; [illegible] ad summum erit quod prudentia [illegible] circa fidem, [illegible] actus circa fidem. [illegible] prudentia distinguitur ab habitu fidei.

Dices [illegible]

[illegible] a scientia sicut manifestatio [illegible] [illegible] sit [illegible] tamen [illegible] [illegible] sibi [illegible] [illegible] manifestatio [illegible] revelatione Dei de tali obiecto [illegible] [illegible] manifestatio, sive [illegible] futuris [illegible] [illegible] debet [illegible] et [illegible] [illegible] aliquam [illegible] [illegible] de tali obiecto [illegible] a Deo revelato: et de hac opinione, sive [illegible] circa tale obiectum dubitat [illegible] [illegible] ab habitu infuso fidei, sicut quolibet [illegible] quo credimus aliquos fidei articulos [illegible] et [illegible] debent.

Nota 1º distinctionem

[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] opinio [illegible] de obiecto [illegible] [illegible] [illegible] [illegible] tali [illegible] [illegible] ex [illegible] [illegible] [illegible] et [illegible] [illegible] mia. In ea revelatione: etc.

quo sit, qd licet subiectum habeat prius illud praedicatum, et sit
praedicabile de quo libet; licet de quo libet dicantur cuius libet,
quae talis vel talis habeat; sed illis praedicatur, quod, dum
aliquod sunt et mutuantur, quia illis tunc habet cognitionem
sub nova ratione. praedicatum cum cognitio de obiecto formali. = Nota
2o dicitur: est his prius elevant ad talem cognitionem formalem
rationem sub his formaverunt inferius, qualitatem et habentiam;
et qualitas habuerunt, assumunt denominationem habere; et habentia
formaverunt assumunt denominationem.

Nota 3, ad hoc ut quis
prius subiicere praedicatum dicatur, non est, qd cognoscat illa
ratione obiecti sub statu de obiecto formali est sub logicum, sed
est quae cognoscat subiectum cognoverit tamen id est per clare
velamen illis imperfecte dicitur praedicatur. = Nota 4o haec
obiecti formalis rationem declarare potest alio fieri: hinc cognitionis
inferius immediate obiecti formalis: hinc per signa aliqua extrinseca
fide formalis repraesentatio: hinc mani[festando] praedicatum alicui
inferius ab aliquo obiecto.

Notandum hanc cognitionem, qua
praedicatur cognosceret, eius rationem est sub logicum, et quae
obiecto ratione assumit per infalsis sub rationibus, potest
esse obiectum, sicut de statu eveniunt in nostra actu fidei.
potest esse clarum, cognitio sub intuitivo, et clare videndo
cognoscat: sed primo modo fiat, ut videtur, hinc aut praedicatur
solum attingit ... obiecti rationis, ut est fidei, deinde quae
abstracte in inferiore fidei evenire. sed secundo modo fiat, scilicet
clare et intuitive rationis cognitione, debemus praedicabilem
inquam inquirit. illis clarum potest aut fidei eius veritatem in
abstracte, id est, eius veritatem, et intuitive rationis cognitione
de qua praedicatur. unde formaliter ad propositum.

Respondeo [illegible]

a fide, sive actus [illegible] [illegible] [illegible] indirecte
proveniat. Pr: quia agenio, sive actus quo aliquis [illegible] a [illegible]
[illegible] [illegible] revelato [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible], ad quem actum, quo [illegible]
assentit Incarnationi (quidquid sit de aliis actibus [illegible]
[illegible] [illegible] [illegible] [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible]
fidei ab eo quem fidem habere in [illegible] proveniret.

Utrum fides sit [illegible], aut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] supponit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] morale [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] charitas — Dico 1.° [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] dicunt [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

Pr [illegible] [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]; [illegible] charitas [illegible] [illegible] [illegible] [illegible]
[illegible] fides [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] amore [illegible] (et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]) [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] — [illegible] 2.°, [illegible] [illegible] [illegible] charitas [illegible]
[illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de [illegible]. Pr: quia [illegible] [illegible]

credi charitati inmo fundandi in Deus quae fides; sic habet quum eius Deo ex amore Deus, sicut charitas ex amore amicus: et sicut charitas ex hoc requisite est fides, itaque et spes. Tractatus Deus, de obiecto formali fidei disputationes, utrum fides habeat omne obiectum primum conceptum; utrum habeat obiectum absconditum, et quidem etc.

Tractatus Deus
de obiecto formali fidei.

Disputatio

utrum fides habeat omne obiectum quod

& utrum habeat obiectum absconditum et quidem etc. Conceptus

De obiecto materiali fidei scilicet de obiecto quod fide divina creditur nullus dubitabit. de formali obiecto [illegible], qui dubitent plures autem sunt, qui obiectum absconditum fidei negent; disputatio de eo primus inquirimus utrum fides obiectum absconditum habeat, et quid requiratur etc. [illegible] dicunt, fidem nullum habere absconditum obiectum [illegible] tale, sicut aliquid [illegible] tale assignare possunt; [illegible] formis [illegible] disputare [illegible] ideo [illegible] dicunt [illegible], an fides habeat obiectum absconditum, neque quidem [illegible] etc.; quid a Doctoribus [illegible] assignare, [illegible] [illegible] sit cuius obiectum absconditum, de quo [illegible] 16

[illegible] [illegible]

ita p.a Revelatio dei quatenus p.a — p.a sa. doct. obj. forma-
lis fidei ēē ac mysterium. ita [illegible] p.a
sa. doct. ē [illegible]. ita [illegible] omnis [illegible]
p.a sa. doct. ē [illegible]. ita aliquem quod [illegible]
p.a

Eadem sa. doct. ē Deum. ita [illegible]
133 Caiet., et communiter cum eis [illegible] dei quatenus p.a se
huius [illegible] solent [illegible] et expone. aliqui
dicunt Deum ē obj. attributum fidei [illegible] alii [illegible]
[illegible] salvatorem et glorificatorem. alii [illegible] ultimum finem. alii [illegible]
[illegible] supernaturalem. hic quamvis [illegible] varietas magna appare-
at [illegible], [illegible] quae ex varietate [illegible] explicandi
quid nomine obj. attributum in communi intelligatur, [illegible] explicamus [illegible]
[illegible] in [illegible] [illegible] solet.

Aliqui per obj. attributum
attributum [illegible] aut quatenus [illegible] nihil aliud intelligunt nisi [illegible] [illegible]
[illegible] et notitiam ex [illegible] qui [illegible] habent. et hic [illegible]
dicunt [illegible] ē obj. attributum fidei. alii obj. attributum [illegible]
[illegible] quod primo [illegible] invenitur [illegible] [illegible]. [illegible]
dicunt [illegible] obj. attributum fidei [illegible] ē [illegible]
[illegible] alii dicunt illud ē attributum [illegible] ut [illegible]
[illegible] suas [illegible] [illegible] [illegible] hac [illegible]
[illegible] [illegible] alii [illegible] alii [illegible] [illegible]
[illegible] obj. attributum obj. et quia hanc explicamus tanquam
[illegible] in [illegible] admissi ea hic [illegible] admissa.

[illegible]
obj. attributum fidei [illegible] [illegible] [illegible] et supernaturalis [illegible]
[illegible] [illegible] quam [illegible] credibilitas [illegible] quae
[illegible] obj. [illegible] [illegible] supernaturalis [illegible]
[illegible] ab obj. fidei [illegible] [illegible]: [illegible] illud [illegible] obj.

obiectum aliarum virtutum, aut quarum virtutum, ad quod fides subordi-
natur, quidquid tractat, sub ordine ad credere proxime et
supernaturaliter tale, dirigit fides quidquid tractat, seu omne
id circa quod versatur: ergo credere, ut sic proxime, et supernaturaliter tale
est obiectum obiectum fidei. Maior supponitur ex dictis numero ante.
Probatur minor: nam omne id, circa quod fides versatur, est in ordine
ad credendum fide supernaturali: ergo omne id dirigit fides ad credere
proxime, et supernaturaliter tale. Neque enim aliter finem habet fides, nisi cre-
dere omne id quod fide divina credi potest.

Probatur 2a pars: quia [illegible] aliae 160
virtutes: quae ideo mysteria habent pro obiecto obiectum earum ut sic, quia
quidquid tractant in ordine ad cognitionem earum, eamque habent
pro fine: ergo eandem rationem theologicam habet Deus pro obiecto obiectum:
et sic de reliquis; sed eodem modo quidquid fides tractat, seu omne
circa quod versatur, in ordine ad cognoscendum per assensum fidelem [illegible]
[illegible] Deum revelantem [illegible] [illegible], [illegible] finis: ergo
habet obiectum obiectum fidei Deum;

Opponitur 1o [illegible] ad
Hebraeos 11: sine fide impossibile est placere Deo: ergo quando fides
ordinatur tanquam ad finem ad placendum Deo: contra quae
fides Deum habet pro fine, seu pro obiecto obiectum. [illegible] ex D.
Thomas 2.2. quaestione 2. articulo 1o. [illegible] fidei
non est quod habet aliquem ordinem ad Deum [illegible] [illegible] Deum
seu fidei [illegible] remedium: ergo quando [illegible] [illegible] radicaliter
fides quidquid tractat ordinare in Deum, [illegible] pro obiecto obiectum
habere.

Nego consequentiam: quia ex illa auctoritate nil aliud infertur,
nisi quod ex ipsis virtutibus [illegible], [illegible] impossibile est aliquem fide
[illegible] [illegible] tanquam [illegible] Deo placere

nivero [illegible] ordinare exercere [illegible] aut [illegible] quidquid [illegible]
[illegible] circa que versatur: sicut [illegible] intellectus [illegible] intellectus [illegible]
cum sine fide [illegible] [illegible], quam inde [illegible] [illegible] cum [illegible]
[illegible] fidei.

[illegible] vero, quod [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
de [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] [illegible]
ipso [illegible] [illegible] [illegible] medium; [illegible] vero [illegible] [illegible]
[illegible]: ideoque [illegible] [illegible] [illegible], quod [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quo [illegible]: [illegible]
quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] [illegible]
novo modo [illegible] explicando.

[illegible] [illegible] omnibus [illegible]
162 [illegible] ad [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]
omnis [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] generalem [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] ratione [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] omnes [illegible] [illegible] [illegible] [illegible]
[illegible], quae ex ratione [illegible] [illegible] ad [illegible] [illegible] ad
[illegible] finis, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
qualibet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] speciale
[illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] aliquis
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] malitia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ordinatum, [illegible] aliqua ratione [illegible]
[illegible] [illegible] [illegible], [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod in [illegible]
[illegible] [illegible] [illegible] [illegible] malitias, [illegible] [illegible] [illegible]

cuius obtas qd ad mentes et firmitm in ratione cred: p fidei
et hic obi attinras. ——— nomas: quia ea ni oblta
licet ex ratione evidentiae ita eius parabris, alt qd ad cuius
cha evidenter in ratione credibiles, hic obi qvine, et Ipna.
fit creditu: viminus aliquis cos alii eig attr ex dispara
evenient in ratione credi, qd e obi attineri nesp.

Respondeo
Utrum fides habeat obiectum aequivocum? obi eius dicitur
debet tanquam requisitum et aliquomodo ad iuvans ad fidem, qd
sic dici solet, ii obi attributiui, ex ratione re intrinseca et
reo, fid utique hic obi abuti. Scilicet, qd tanquam requisitum
q ledinet, aut tanquam evaluatum ad eius fidem subsequatur, vel a
hic debent ue eius illuminat: Explanare de cio effectum: astus in fillat
voluntatis ett. qq licet esse et ni eveniat ab hinc fidem, voluntati
ad finis a fide habitus. Cap:

Cap. 2

Utrum fides habeat obiectum formale.

Notandum 163

Quod obi in commune explanare admittitur sub oratu et ipsa obi di
versus aspectus, qui ex generalibus legibus peri debent
ideoque sic nominas ad genus in specie distinctiones supradictas
aliud esse obi male, et aliud formale. obi formale dicitur qd ratione
sui attingitur: obi male qd ratione alterius, scilicet ratione obi
formalis, attingitur: v. g. visus paries albo nec rod viis ipse pa
ries dicitur obi male; et ipsa albedo obi formale, quae quoniam vi
dicuntur attingit albedo ratione sui, paries vero ratione albedinis
nil. ——— Supponitur 2, hunc obi formale alterius dividitur in obi
formale mere quo hauys et ine formale meus. obi formale mere hauy

ē qd tale propter rationem suam, aliquatenus tale propter non impellit ad aliquid aliud attingendum, id debet unice non obiectum male, et formale attingit, ut albedo in pariete, quae simul cum ipso pariete attingitur.

Obiectum formale motivum ē, quod mediante sua cognitione quaedam [illegible] et finis [illegible] impellit et movet potentiam ad [illegible] voluntatis assensum. ut circa [illegible] obiectum motivum [illegible] quod non intrinsece movet ad assentiendum [illegible] [illegible] in voluntate [illegible] [illegible] [illegible] finis [illegible] obiectum motivum [illegible] medicinae, quia sanitas [illegible] movet [illegible] ad medicinam; sive eligit medicinam propter sanitatem [illegible] obiectum formale motivum [illegible] [illegible] [illegible] in [illegible] circa, quae ab intra [illegible] movet ad [illegible] ex [illegible] et [illegible], quod [illegible] ab aliquo [illegible] auctoritate, ut [illegible] [illegible] [illegible] ad assentiendum [illegible].

16 [illegible] formali [illegible], [illegible] Deber [illegible] [illegible] [illegible] obiectum formale motivum [illegible] fidei assentiat [illegible] in sequentibus [illegible] ad [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid supernale. [illegible] [illegible] [illegible] formale [illegible] libro [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nt.

[illegible] [illegible] [illegible] [illegible] nullus [illegible] obiectum formale motivum [illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de fide [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obiectum motivum supernale.

Ceca vilitat, et ipsi q[uo]d inclus nec mysterii revelati assentiat.
tae immunis cum Eximio nro Ame dissipare [illegible].

Sed ma[iorem] Pbo
actus fidei habet objectum formale, a quo moveatur, cum quo fides
infusa habet objectum formale movens: pro h[oc]: qa circa id nac[…] …
fidei dicitur vinco, q[uo]d sit adeoque obiectum ipsi amoris […]
de lege ipsi deretat objectum movens, vel vires obiecto [illegible] actus ergo
actus fidei habet objectum formale movens.

Pr. [illegible] q. quia virtutes theologicae
inter quas fides annumeratur, […] ab aliis moralibus distinguuntur,
q[uo]d virtutes theologicae habeant objectum formale movens, Morales vero
habeant objectum formale circa q[uod]; atque objectum [illegible] distinguuntur:
ergo fides objectum formale movens habet. Minor patet: q[uia] si objectum formale
movens [illegible] habere debet, illud utique erit objectum formale moveas.

Pr. 3.
q[uia] actus fidei est actus [illegible], circa quae intrinsece [illegible]
rationes quare hoc aut illud mysterium credatur: [illegible] fiat
reddere, id est rationem, q[uo]d a suo assensu reddere non potest: eo rationem
objectum formale movens, a quo habet credendi motivum: [illegible]
affirmativum eamque rationem non bene reddere credendi redderet: ergo
actus fidei aliq[uo]d habet objectum formale movens.

Obijcit h[oc]. [illegible]
illius tanquam certum est inveniri, q[uo]d nos mysteria fidei credimus,
cognoscimus inclus nos in obiectum fidei: id non daret obiectum
formale movens, quo inclus moveret ad assentiendum mysteriis
nos, fides non cognosceremus inclus: sicut non cognoscimus in aliquo
beneficio, et summo [illegible] in tali actu dicto […] quae inclus
imitata: ergo non datur objectum formale quo inclus nec movetur
ad actum fidei.

Nego Min[orem]: quia cognoscitur inclus [illegible]

in obscuris fidei. Stat ergo quod in his non ad credendum necessario
cum motivo ad rationem moveat, id circo quod ad credendum moveat
sine ratione intra, repetitur in ipso obiecto [illegible]; et sine ratione clara natu-
ra clara, cum plures quae evidentiae ratione naturali, solusque albe
dat ad motivum supernale obscure conceptus. Unde consequenter
in obscuris fidei nihil aliud est, non plures haereticos, consensum
motivi supernalis fidei rationibus naturalibus clarius.

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Respondetur 2o

nihil minus, quia fidei vera lege; id sine moveat aliquam rationem
veram, non ut [illegible]; habet enim lucem naturalis rationis motivi: a multa ratio-
ne movet. — Ad quod respondetur: nihil immediatum, quia fides vera lex
lumine naturali, [illegible] motivi; lumine enim supernali, [illegible] quo, lu-
mine fidei claro, [illegible] motivi; lumine non ita claro, id obscuro
motivi. [illegible] fidei [illegible] nihil [illegible] videt: nihil enim supernale
[illegible] et rigorose videtur, quod videre [illegible] et rigorose dicitur clare
et intuitive videre: sed tamen aliquis lucis [illegible] lumen fidei
habet quod fidei lumen omnino negat, [illegible] motivi, quo [illegible]
ad credendum movet.

Respondetur 3o fides quae obscura [illegible] comparative
[illegible]: [illegible] nulla huius lucis [illegible] nullus
huius obiecti motivi magis [illegible] sicut [illegible]; sicut
[illegible] ad [illegible] magis ad magis. — Nota
quia nulla ratio lucis habet, sed nullius motivi, ergo non est actus fidei,
quae est [illegible]: unde [illegible] naturae suppositi
quod actus ita in obscuritate decurrit, ut nulla ratio lucis habeat [illegible]
fidei: quia fides dicitur [illegible] obscura non [illegible],
excludit claritatem non omnino sicut [illegible] excludunt: quod [illegible]
quod sit actus [illegible] quae [illegible].

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Disputatio 2a

Utrum fides habeat objectum formale internum

Caput 3

Mens nostra explicatur

Ante cuius explicationem

Nota, nomine appellari objectum formale, quo intellectus movetur ad assentiendum alicui objecto, gerere se interius tanquam ipsi objecto: aut exterius, quod desumitur ab aliquo distincto ab ipso objecto, et ab intra intrinsece credibile, ut in assensu, quo assentimur [illegible] humano, quia Petrus dixit: hoc scilicet credibilis motivum ad fidem assensus dicitur objectum formale externum, quod desequitur ab ipsa creatura.

Objectum formale movens internum est ipsa veritas objectiva, sive divina gratia [illegible] objecti credenti tum, ita ut ex illa apprehensione talis objecti intellectus maneat sufficienter determinatus ad assentiendum tali objecto: ut in assensu, quo [illegible] hominis [illegible] aut [illegible]; ad quem assensum nihil aliud requiritur [illegible] hominis. — Quo supposito inquiritur: utrum fides habeat objectum formale movens ipsam veritatem objectivam, ita ut ex sola apprehensione objecti credendi intellectus maneat sufficienter determinatus ad assentiendum? Ut utrum ad credendum mysterium Incarnationis intellectus sufficienter determinetur ab ipsa veritate objectiva Incarnationis per apprehensionem credendi propositam, sive recurrendo ad Deum aut ad aliud motivum externum; et an hoc sensu dici possit [illegible] evidentia [illegible]?

Prima sententia

dicit: objectum formale fidei est veritas interna objecti credibilis, cui intellectus immediate assentit ex sola terminorum apprehensione adiectus tamen

ritate in genere fidei, ita Salmant. Ramirez et alii cum Scoto in 3 dist.
tione 3a huius ex parte asserunt. Ly stando Richardus dist. 3 Vindob.
docentis q fides a aucrem circa aliquid magis in parte illius reitelo
assentione veritatis intra mysteriis; id nature Ecclesia cuius ob auctorit.
lib; reliquos vero credunt illius et sunt tene talis autoritas
propter id illa assertione de veritate intra mysterii — illas Sadorel
veris intra obti credibilis n. e. obti formale fidei ita Cairne
Ramirez et alii.

Rt 3a pra. Illud defacto intra pridie assert
fidei supernalis intret pro obto formali veris intra mysterii, neque illius
pore ex illa veritatis assentione auty. P. ho quo fidei et posse
fecat a virtute morali, et veritas intra obti credibilis; ita
atque n. e. aliquid ens ut prat ipsa veritas stantis in facere supp
ut Saxi filius Abrahæ infirmitas fidei est. & veritas intra
obti credibilis n. e. obtis formale fidei.

Pr 3o quod assensus fidei
sit certus, et infallibilis pro talis n. e. p. q obto formali heret veris
intra obti: quam pro obto formali n. sint morata circa c. n. t
Il quo omnis supernalis. prima q a plerisque obtis credibile
intrat intra eg promissis que, scilicet re fundere firmiter dicit
assensum credendi et infallibilitas; q n. e. n. certus et infalli si pro obto
formali heat veris intra obti. Pr ast quo plerique obtis credibile
intra et ly de sublatae auctoritate Ama. ē q d hominis, ut infinitis
exemplis patet de Saxi filio Abrahæ infirmitate tamen. & veritas
intra obti scilicet intrat eg omnis promissis.

Rt 3a. Illud pro le
e clara assensus supernalis circa obtis credibile pro obto formali veris
intra talis obti; assentius talis illius n. e. aeque fidei, nisi simul
credat auctoritas prima. Pr 3a pars illustris: quo n. simplicitatis
nō intra infundere assensus supernalis de obto supernali ....

& caus. intrinseca talis obti. ut Incarnationis: sed intrinseca ut talis connexiones fuerit elevare ad talis obti. ita perfecti. qui ausus est legi natura vero et quae ellicitus obvious obti. contra talis applicationes perfectionis; et ideo quaerunt probato finali eius intrinseca causis: et ipsius est alius tamen obto. finali causis intrinseca obti. augens dictat stante causa evidentia aliqua causas dictas & sed ex non impleat ad augere dumne obti. et ita quia non dat maior ratione ut in infusione talis applicationis quae infusione operationis in intellectu. Impossibile et non datur; quia omnes dumnent pias admirationes.

Ad 2am partem Dumne sole dicitur.

huiusmodi annus non ait fidelis a non ait fidelis quia non aliud obti. perf. duas dicuntur, et ad applicationes probato finali causis intrinseca obti. credibilis tam quae ellicitus ex facta applicatione causis non aliud obti. perf. auxilio dicuntur; quia non aliud fides obliga ma dictat recta et omni defuerit fidei. Et quod in corde fuerit fides in omni alia, et operatione quod sua cognitione sunt talis obti. perf. ~~aus~~ causis ipsius obti. fides vero perf. auxilio dicuntur. reliquus augere dictat.

Ex dicti hui lae. Dumne

infertur 1o ad credendum ab applicationibus elevandi intrinsecis debere inter obti. proinde 1o obscurus, 2o clarus; ut obscurus si applicationes aliae infundantur obscure, ut clarus si applicationes infundantur clare. Infertur 2o quod in nostra Dumne addimus, talis ad si venit tamen pro obto. aus. Dmn. proinde ait fidei, quas in obscurus evadere potest 4 aliis moralis.

Caput 4.

argumenta D. Thomae.

Opponit 1o. 186

Ut quaeque quis elicuit aliquid fidei circa aliquid mysterii, illo venit perf. auxilio divinus, deinde reliquus aut circa id mysterii plures quae

illud vero inveniret falsus Deus, accidit ex motione voluntatis ipsius mysterium, et nihilominus sunt actus fidei: ergo ad hoc ipsum elicitum actus fidei ex sola motione voluntatis [illegible] majorem debet exspectare, quae non [illegible] virtute [illegible] assentimur quin nobis [illegible] in memoriam veniat auctoritas Dei, [illegible] debet. ergo tales actus ad implendum [illegible] actus fidei. et [illegible] quae talis actus fidei [illegible] ad charitatem [illegible] excitet memoriam [illegible] fidei supernaturalis.

[illegible] Dices [illegible] quo
Deus: ergo ipsum elicitum actus fidei ex sola motione [illegible] illud [illegible] aliquid movere [illegible] dico concurrere [illegible] aliquid [illegible] memoriam [illegible] veniat auctoritas Dei, [illegible] assentimur [illegible] et [illegible] ad [illegible] hominis voluntatis [illegible] durans, [illegible] alicujus [illegible] tale mysterium, sicut et reliqua credere [illegible] quae voluimus [illegible] talis [illegible] in illa tali actus, [illegible] Deus [illegible] quare mysterium [illegible] credimus [illegible] deinde et quid nullus [illegible] nobis [illegible] mysterium remanet [illegible] et ut [illegible] illud [illegible] illius manet [illegible] ad [illegible] credendum [illegible] [illegible] illud [illegible].

Quaeritur 2o [illegible]

[illegible] ad actus fidei [illegible] actus fidei [illegible] credentis [illegible] ad [illegible] talis actus; [illegible] ratio [illegible] actus fidei [illegible]

[illegible] quo [illegible] fidei [illegible] ratio [illegible] memoriam; [illegible] ad [illegible] actus [illegible] ergo [illegible] hominis [illegible]

[illegible] q[uae] [illegible] tal[is] [illegible] mon [illegible] affirm[ati]o [illegible] alt[eri]us p[ro]p[ositi]onis q[uae] equivalent [illegible] dis[iunctiva]; in q[ui]b[us] [illegible] [illegible] inconexe. [illegible] — [illegible] [illegible] q[uod] neque [illegible] [illegible] p[ro]p[ositi]o [illegible] alt[eri]us [illegible] impleat[ur] et virtualit[er] [illegible] [illegible] dicit [illegible]; in q[uo] casu ad [illegible] disiunctive [illegible] [illegible] equivalet alteri [illegible] disiunctivae [illegible] [illegible] disiunctiv[a] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] appre[hensi]o [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] q[uod] [illegible] appre[hensi]o [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] simul [illegible] appre[hensi]o [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] licet [illegible] appre[hensi]o [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible] [illegible] an ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] appre[hensi]o [illegible]

[illegible]

[illegible] appre[hensi]o [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] q[uod] [illegible] appre[hensi]one [illegible], et [illegible] ad [illegible] [illegible] appre[hensi]o [illegible] [illegible], q[uae] [illegible] [illegible] [illegible]

[illegible] argumentis [illegible] ... [illegible] ... inscrutabile ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... apprehensione [illegible]

[illegible] ... [illegible] ... supernaturalis ... [illegible] ... [illegible] ... fidei supernaturalis ... [illegible] ... [illegible] ... [illegible] ... fide ... [illegible] ... [illegible] ... fidei [illegible] ... [illegible]

[illegible] ... [illegible] ... [illegible] ... supernaturalis ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... attentionis [illegible].

Dubitatio 3

Quaenam [illegible] proxime sit obiectum formale fidei [illegible]

Caput 3.

Supposita

Ex dictis [illegible] quare [illegible]
aliquando [illegible] absque [illegible] exactè, nec [illegible] [illegible] debere
[illegible] fidei: et quia non debitè [illegible] aliquid [illegible] excipite
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quando [illegible] inveniuntur ad credendum; quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible]
[illegible] tamen aliquam [illegible] [illegible] [illegible] [illegible]

Supponendo

[illegible] inquam: [illegible] [illegible] illas [illegible], quae [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible]
[illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] sicut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible]
[illegible] [illegible] [illegible] [illegible] illa [illegible] [illegible]
[illegible] [illegible] [illegible] fidei [illegible] [illegible].

Supponendo [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in credendo; quae [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], sed [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible], quae [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], quae [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] ratione [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], et [illegible]
[illegible], quae [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible]

[illegible] addunt [illegible] [illegible] [illegible]
ratione [illegible] [illegible] [illegible] [illegible] [illegible] loquendo
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

[illegible] dicimus.

Suppono 2° quod [illegible]

[illegible] indicando, [illegible] simulando [illegible]

[illegible] exhibere honorem [illegible]

[illegible] honorem [illegible] debet [illegible]

[illegible] debet [illegible] honorem [illegible] debet [illegible]

Inde [illegible] quod [illegible]

[illegible] honorem [illegible]

[illegible] debemus [illegible] exhibere omnibus [illegible]

[illegible]

Suppono 3° [illegible]

[illegible] exhibere in cultu [illegible]

[illegible]

Suppono [illegible] appellant [illegible]

applicant rationes, mediante qua obiectum formale quod attingit, ut color est obiectum formale quod in visione, et ratio est obiectum formale sub quo quia etiam rationem suam attingit potentia visiva, et hoc mediante luce. Item in visione [illegible] elementum, ex quo [illegible] quod nomine obiecti formalis sub quo intelligentes, et hoc est ratio obiecti sive quasi ratio obiecti formalis quod: et in eodem exemplo potentia visiva, et ratio est obiectum potentiae visivae, et lux, adeo ut lux adeo ut si lux deesset non color esset obiectum sive quasi ratio: quia licet color numquam videatur sine luce, et hoc lux videtur. Ratio in [illegible] sine colore.

Rursus sequitur modo, et [illegible] debere, videlicet obiectum formale sub quo realiter [illegible] per illud quod [illegible], quod habet tanquam ratio formalis attingendi aliud objectum materiale; et sic obiectum sub quo aliquid [illegible] ab ipsa potentia et [illegible] eius quam et obiectum quod, et obiectum sub quo: ut color in potentia est obiectum formale quod in visione, et erit [illegible] obiectum formale sub quo ratio, quia est obiectum formale in visione. et [illegible] erit [illegible] obiectum formale sub quo ratio sive [illegible], quia color [illegible] attingit potentia visiva: et [illegible] est obiectum formale quod quia attingit, et [illegible] attingit rationem suam et simul est obiectum formale sub quo. [illegible] obiectum formale sub quo inquirimus de illo, quod [illegible] formale.

Supposito

est tamen obiectum formale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obiectum formale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obiecto, quia [illegible] [illegible] et revelabilitate obiecti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obiecto revelato [illegible]

inquitq[ue] [illegible] una [illegible] habetur.

Caput 3

Aliorum sententia impugnatur.

Prima [illegible], [illegible]

[illegible] [illegible] ita [illegible] [illegible] [illegible]

[illegible] impugnatur [illegible] [illegible] fidei [illegible] [illegible] [illegible]

[illegible] fidei [illegible] [illegible] infallibilis [illegible] [illegible] [illegible]

infallibilis [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible]

fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] infallibilis.

2a [illegible] [illegible] [illegible] fidei [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] impugnatur [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] fidei, [illegible] infallibilis [illegible] [illegible] [illegible]

in [illegible] [illegible] [illegible] [illegible] fidei infallibilis [illegible]

[illegible] [illegible]: [illegible] [illegible] [illegible] fidei [illegible]

[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] fidei: [illegible] [illegible] [illegible]

3a

[illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] fidei, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

de obiecto habitudo esse iudicativa, sufficiens deberet ad assensum fidei divinae
sed talis debet ad id sufficiens non esse: ergo neque erit obiectum formale fidei.
Maior est fere [illegible] : quae cum sit in Deo dispositio ex de-
bitum ad loquendum de obiecto, sicut id esse iudicat, non sumus dispositi
ex parte debitae obiecto iudicare, sicut [illegible] falli, vel [illegible]
et infallibilis in sua loquendi, [illegible] sed haec essentialiter requiritur
ad obiectum formale fidei: ergo illa veracitas non sufficit pro obiecto formali fidei.

Secunda dicit, illa veracitas in verbo, sive signum [illegible] esse obiectum formale fidei. 215
Ita haec docet B. Bonaventura in 3 dist. [illegible] et Salm[illegible]
[illegible] dispositio [illegible] : patet [illegible]
[illegible] veracitas in verbo [illegible] esse veracis, [illegible]
ex debitum ad loquendum dicebus, et [illegible], [illegible]
ex [illegible], et infallibilis in suis [illegible]
fallere, seu mentiri, et [illegible] loqui dicebus [illegible] falsitate: ergo illa
[illegible] in verbo [illegible] obiectum formale fidei.

Respondebis [illegible]

Ad [illegible] quod [illegible] indicando [illegible] quae [illegible] obiectum formale
fidei, [illegible] deberet [illegible]. et [illegible] debere esse, quod
[illegible] quae obiectum formale fidei, [illegible] in verbo
[illegible] : [illegible] in [illegible] ad [illegible] obiecti formalis
et essentialis: [illegible] obiectum formale fidei
[illegible]: ergo obiectum formale fidei [illegible] et essentialiter [illegible]
[illegible] in [illegible] = [illegible] : quae [illegible] veracitas
[illegible] essentialiter aliquid [illegible] signum, [illegible] fidelis
[illegible] obiectum formale fidei [illegible] signi [illegible] et essentialiter
[illegible] : [illegible] manet [illegible] et essentialiter [illegible] fallere [illegible] falsitate
in loquendo: ergo nulla [illegible].

[illegible] obiectum formale fidei
[illegible] quod [illegible] debeat [illegible] ad [illegible]

[illegible] [illegible] sunt [illegible] [illegible]

abundasse, et [illegible] [illegible] [illegible]

[illegible] appellant [illegible] in loquendo [illegible]

[illegible] impugnab[illegible] [illegible]

[illegible] talis [illegible] [illegible] ex [illegible]

[illegible] ex [illegible] [illegible] quam [illegible]

[illegible] [illegible] Christus [illegible]

[illegible] et [illegible] alicunde [illegible]

[illegible] [illegible]

[illegible] aliunde [illegible] in Deo [illegible]

[illegible] in Deo ponere.

[illegible] [illegible] [illegible]

[illegible] in Deo [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in Deo [illegible]

[illegible]

[illegible]

aliunde [illegible] in Deo [illegible]

[illegible] amare [illegible] [illegible]

[illegible]

[illegible] ad amandum [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] in Deo [illegible]

[illegible] angelicis [illegible] naturaliter tendere [illegible] [illegible] quibus [illegible] [illegible] vitiis [illegible] [illegible] eis requirit [illegible], non dicebus [illegible] [illegible] pro [illegible] [illegible] omnibus [illegible] [illegible] [illegible] [illegible] veris amabilibus et in summitatis [illegible].

Quaeres [illegible] 7ᵃ

[illegible] debitum ad loquendum dicebus et sunt [illegible] [illegible] [illegible] in Deo non posse esse [illegible] [illegible] [illegible] [illegible] [illegible] debet esse [illegible] [illegible], sed [illegible] [illegible] [illegible] [illegible] [illegible], ad [illegible] debitum ad [illegible] dicebus et sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debitum ad [illegible] dicebus, et sunt [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicebus, et sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] abstrahere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] requirit. [illegible] [illegible] [illegible] [illegible] ad [illegible] emendatio [illegible] [illegible] [illegible] dicebus et sunt [illegible] [illegible] [illegible] [illegible] [illegible].

6ᵃ [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] generaliter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sine [illegible].

Confirmatur: quia licet propositio sit sufficiens obiectum formale
ad unum articulum credendum, inde non sequitur quod non sit sufficiens ad reliquos omnes
credendos: quia ex diversitate obiecti formalis provenire debet diversitas actuum
distinctorum ex parte actus: quando haec propositio est sufficiens obiectum formale
ad unum articulum credendum, quia revera talis propositio reddit creditum
talis in suis dictis, et propterea cum sit ipsa sententia propositionis: ita inquit
quod licet nos fratres quae Deus reddit infallibilis et dignus cui fides
praestetur, et non sit obiectum formale sufficiens ad reliquos articulos credendos.
Probatur maior: quia si non distinguitur unus obiectus formalis motivus fidei
tamen etiam Deus: quia infallibilis Deus in suis dictis omnia Deus dicens reddit
infallibilia — quia ipsa veritas et falsitas, et simpliciter non excogitatum
ad unum statum per omnia esse debitum.

Caput 3

Nostra — Sententia

Sexta sententia
obiectum formale fidei sive actus divinae fidei intrinsece per se spectantes
sunt duplex veritas Deus dicentis et prima veritas in dicendo, et quia assensus
Deus dicit. Thomas haec et quaestione articulo 3, et alios tales [illegible] 3.
Certa haec doctrina inferre in Deum ex parte ipsius, et veritate, ita
Bernardus Castro Granadus et Ariaga cum Cremerio tractatu
de fide quare 3 dum Deus — inter hos notas, quod licet nos
dicimus hic in quantum de obiecto formali adaequato, ut nos veniemus
distinguere in quantum tales veritates sunt particulare obiecti formalis et non
omnibus inquirimus de obiecto adaequato, quod simul cum actu
fidei: et inter hoc debet dici, dum in praesenti obiectum formale motivum adaequatum
determinemus.

Sententia Prima Deo obiectum formale motivum fidei adaequatum, et ita
sunt in Deo veritatis sive veracitas eius et sufficiens adaequate
in dicendo ex parte ipsius, et veracitate. Tamen utraque similiter
in ratione distinctione, quia cum sufficiens adaequatum obiectum formale motivum
fidei. Dicimus pars prima, etiam [illegible] per se probatur ratione
huius quia sit obiectum formale adaequate sufficiens. Probatur, quod licet ex parte

superioris et veneratione sit ex eo debiti gratitudinis adequate sufficiens. Dico quod
ratione sui quod debet sit debiti adequati, cum non excludat aliud
ratione debiti gratitudinis adequati.

Pr. Dico quod in parentibus: quia Deo

ratione solius beneficii debetur cultus in suis diebus: ergo beneficiis cum debitis
gratitudinis [illegible] minus [illegible]. Consequentia patet: quia ratione debiti gratitudinis praes-
tamus gratis sicut cultus Deo loquendo. Probatur: quia Deo quatenus Deo
et ratione beneficii debetur cultus reverentia et honor. Et praestare sed
et aliis diebus aliquibus [illegible] quidem reverentia [illegible] praestitus; sed
negare quod aliquibus diebus quidem dignitatis et reverentia tali
[illegible]: ergo Deo quatenus Deo, et ratione beneficii debetur per se
et aliis in suis diebus. Minor patet: quia beneficiis ut ab aliis
[illegible] debetur in perpetuum, et excellentiae [illegible]; unde [illegible]
[illegible] quod reverentiam quam exigit [illegible] debeat
ratione alterius [illegible] et [illegible] debeat ratione [illegible] et
excellentiae. Minor ergo patet: quia cum honoribus quae alicui possunt
praestari, magnae habet et amoris [illegible] diebus
praestandis ratione cuius obligationem habeat.

Pr. 2o: quia maxi-

[illegible] in dicendo B. [illegible] ratione [illegible] quam ratione cuius [illegible]
[illegible] reddat in festis in suis diebus [illegible] probatur [illegible]
quo [illegible] in festis [illegible] indicendo, est debiti gratitudinis [illegible]
o [illegible] cum debitis gratitudinis [illegible]. Pro maiori [illegible] quia cum [illegible]
[illegible] homo, [illegible] [illegible] in festis [illegible]
[illegible] decerneret [illegible] ad [illegible]
[illegible] dixerimus, [illegible] non omnino [illegible]
[illegible] homo, non [illegible], adaequate [illegible]
[illegible] maioris [illegible]: [illegible]
[illegible] maioris [illegible] ratione [illegible]
[illegible] [illegible] quia [illegible]
homo [illegible] et [illegible]
adhuc non [illegible] [illegible] ex [illegible]

[illegible] ... ratione [illegible]

[illegible] in [illegible] dictis [illegible] ... ratione [illegible] ... infallibilis [illegible] ... ratione [illegible] ... falle [illegible] ... quae [illegible] ... ratione [illegible] ... repugnantia [illegible] ... ratione [illegible] ... repugnantia [illegible] ... quae [illegible] ... aliquam [illegible] ... ratione [illegible] ... repugnat [illegible] ... atque adeo [illegible] ... repugnat [illegible] ... ratione [illegible]

[illegible] ... quae [illegible]

[illegible] ... quae [illegible] ... homo [illegible] ... de causa [illegible] ... quae [illegible] ... atque [illegible] ... ratione [illegible]

[illegible] ... quae [illegible]

[illegible] ymy [illegible]

Agdllbal [illegible] adegfy. [illegible] pemelani de

gadi [illegible] xu cuy [illegible]

[illegible] xdoomwa adegta, [illegible]

[illegible] cxmvo cuvn [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ca [illegible]

[illegible]

Objicies 2o contra [illegible]: D. Thomas hic [illegible] [illegible] fidei [illegible] [illegible] [illegible] veritatis, sed [illegible] [illegible] [illegible] nec veritas [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] ab affectu [illegible] fidei [illegible]

[illegible]

[illegible] quare D. Thomas [illegible] [illegible] plane [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] D. Thomas [illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in dicendo.

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quare [illegible] infallib.

Non [illegible]

[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] ex quo dicat bonitas excellens [illegible] debeat [illegible] veracitas, in omnibus [illegible] varia [illegible].

[illegible] Respondetur [illegible]

[illegible] infallibilis auctoritas [illegible]

[illegible] veracitas [illegible] mendax, et mentiri [illegible] sive mendax [illegible] infallibilis auctoritas [illegible] ignorare.

Ad [illegible] Non valet [illegible]

[illegible] loquens [illegible] falsum [illegible] mentiri [illegible] loquens [illegible]

[illegible] infallibilis [illegible]

[illegible] infallibilis auctoritas [illegible]

[illegible] excellentia [illegible] honor [illegible] auctoritas [illegible] infallibilis [illegible]

[illegible] auctoritas [illegible]

Respondetur [illegible]

[illegible]

Respondetur 2º [illegible]

[illegible] infallibilis [illegible]

[illegible]

[illegible] Objectum formale voluntatis, quantum est ratio ob quam [illegible]
obtat multas alterius [illegible] et [illegible] est malum, quantum ipsa [illegible]
aliquid quod [illegible] amare [illegible] voluntas; ita [illegible] auritas [illegible]
[illegible] formale fidei, quantum est ratio ob quam reliqua [illegible]
[illegible] est malum, quantum [illegible]
[illegible] reflexi [illegible]
[illegible] rationis formalis [illegible]

Assumitur [illegible]

[illegible] adaequate [illegible] fidei, neque veracitas, neque signa [illegible]
[illegible] adaequate [illegible] invenitur [illegible]
[illegible] formale fidei [illegible] adaequate [illegible]
veracitas et signa [illegible]
fidei [illegible]
[illegible] adaequate [illegible]
supponens [illegible]
veracitas [illegible] signa supponunt aliquo [illegible] formale fidei [illegible]
quale [illegible] sunt [illegible] obiectum formale fidei.

[illegible] quod advertitur invenitur [illegible]
[illegible]
[illegible] aliqua ratio formalis [illegible]
[illegible]
[illegible]
[illegible]
[illegible] ratio formalis [illegible]
[illegible]
[illegible] adaequate in [illegible]
[illegible]

[illegible] adaequate [illegible] adaequate [illegible]

[illegible] quia ad hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quo maius [illegible] [illegible] adeoque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnino [illegible] [illegible] maius [illegible] [illegible] [illegible] [illegible] quodcumque [illegible] non maius.

Caput 53.

Argumenta pro aliis sententiis.

Restant argumenta [illegible] [illegible] [illegible] [illegible] argumentum [illegible] [illegible] [illegible] [illegible] supremo [illegible] dominio [illegible] [illegible] [illegible] adeoque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad aliquod maius [illegible] [illegible] [illegible] [illegible] hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] demum [illegible] [illegible] ad altum [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] numero 96.

Argumentum [illegible]

[illegible] [illegible] maius [illegible] [illegible] [illegible] debeat [illegible] aliquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in Deo [illegible]

[illegible] ... sacramentale [illegible] ... fratres [illegible]
[illegible] ... [illegible] dicitur [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
magis audiat ad [illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] sacramentale magis audiat ad [illegible] ... [illegible]
[illegible]

Sequuntur [illegible] ... [illegible] ...
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] audivisse [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible]

Atque [illegible] ... magis [illegible] ...
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... credimus [illegible] ...
[illegible] ... magis credimus [illegible] ...
[illegible] ... itaque [illegible] ...
credentes, [illegible] ... [illegible]

Requiritur

[illegible] ... ad [illegible] ...
[illegible] ... [illegible] ... [illegible]
[illegible] ad [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]

[illegible]

[illegible] ... [illegible] ... [illegible]

ad loquendum [illegible], ubi non [illegible] [illegible] [illegible] sunt, [illegible]
[illegible] [illegible] sub [illegible]: [illegible] [illegible] [illegible] a signo, et [illegible] [illegible]
[illegible] [illegible] [illegible] quod signa [illegible] [illegible] exclusio [illegible]
et veracitas [illegible] [illegible] ex [illegible] mendacii, natura [illegible] ad [illegible]
[illegible], ut sunt [illegible] [illegible] ex [illegible] falsitas [illegible] [illegible]
loquendi [illegible] [illegible] hoc [illegible] [illegible] ab utroque [illegible] [illegible]
[illegible] collare [illegible]: [illegible] [illegible] loquendi [illegible] [illegible] [illegible]
amendacio, et [illegible] [illegible] [illegible] sunt.

25 [illegible] [illegible]
[illegible]: [illegible] plane [illegible] ad loquendum [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex signo, et veracitate [illegible]
[illegible] [illegible] omissio, quod [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] reddit [illegible] [illegible] est [illegible] [illegible]
[illegible] [illegible] reddit [illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible]
[illegible], si supponeremus [illegible] [illegible] [illegible], et mendacium [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vide n. 20. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] loquendi [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] ad loquendum
[illegible], ut [illegible] [illegible], [illegible] ad summum [illegible] [illegible] [illegible]
[illegible] [illegible], ut diximus numero 20.

23 [illegible] ad [illegible] [illegible] omissio [illegible]
[illegible] [illegible]: ad [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
quod ad [illegible] signo, et veracitas sub [illegible] sunt [illegible] exclusio [illegible]
et mendacium [illegible] aliud [illegible], et [illegible] exclusio falsitatis, [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] veritas in loquendo [illegible] [illegible]
[illegible] veracitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex signo, et veracitate [illegible] [illegible] [illegible] exclusio
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad loquendum [illegible]
ut sunt [illegible]: ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] ut [illegible] [illegible]. [illegible] [illegible] [illegible] ex signo et veracitate
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] in loquendo [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et veracitate, quod [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

cam quo daret.

Inquiri [illegible] ratio: stante [illegible] fidelitate et [illegible] actus, quo credimus [illegible] Deo [illegible] praemissis [illegible] motivis [illegible] sit [illegible] motivo [illegible] fidelis [illegible] quo [illegible] fidel[illegible] [illegible] [illegible] sufficientis et [illegible] [illegible]. qua [illegible] Deo fidelitate et [illegible] supponimus, nullus aliud [illegible] [illegible] sufficiens motivum ad assentiendum [illegible] [illegible] actus, quo credimus [illegible] motivo fidelis [illegible] quia dum [illegible] fidelis [illegible] [illegible] ad [illegible] [illegible] [illegible] voluntas [illegible] [illegible] actus [illegible] fundamentum ad [illegible] assentiendum [illegible] [illegible] scilicet [illegible] nullo [illegible] [illegible] fidelitatis et [illegible] [illegible] motivis ad talis actus.

Non [illegible] ad [illegible] [illegible] [illegible] fidelitatis, et [illegible] sufficiens motivum ad assentiendum [illegible] [illegible] [illegible] [illegible] ad assentiendum [illegible] [illegible] fidelis et [illegible] [illegible] sufficiens motivum [illegible] actus, quo [illegible] certo et infallibili assensu [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] fidei [illegible] [illegible] [illegible] loquendi, et dicendi, et [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] fidei: [illegible] quilibet [illegible] certus et infallibilis ex quocumque motivo [illegible] [illegible] fidei, [illegible] [illegible] [illegible] ex motivo [illegible] [illegible] [illegible] ex motivo [illegible]. 265

[illegible] [illegible] [illegible] Divinae [illegible] fidelitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] motivo [illegible] fidei. [illegible] quae [illegible] motivum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] — Non [illegible] ad [illegible] [illegible] [illegible] [illegible] nullus aliud [illegible] [illegible]

[illegible] [illegible] dispo[illegible] [illegible] multa [illegible] auctor[illegible]
[illegible] [illegible] permutationis [illegible] [illegible]

261 [illegible] [illegible]

[illegible] [illegible] permutationis [illegible] [illegible]
[illegible] [illegible] aliud; [illegible] permutationis, quia [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] singulari [illegible] permutationis [illegible] permutationis [illegible] [illegible]
[illegible] [illegible] [illegible] permutat[illegible]: [illegible] [illegible] [illegible]
[illegible] permutat[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Articulo [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

Capitulo [illegible]

Adquira circumvenire [illegible] supponendo

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

immutando eius substantiam species similes repraesentantes ... distincta figurando cognitionis ... aliquid obiectum ... repraesentativum ... dicenda ... dubitatio quam ea ... n. 13 ad ... crassa ... numero 182. loquimur ... hic ... signum aliquod ... abysso ... medio quo ... rationalis manifestat aliquod obiectum quod signum appellatur ... et ... quod ... [illegible]

Suppono ... loquutionem ... ac ... locutio mali ... signum manifestativum ... signum ... ab ... rationalis ... intellectualis ... in ... ab amante, labequo. locutio ... rationalis ... quomodo inter homines ... intelligentiae.

Suppono 2º varias esse opiniones in assignando, quid ad hanc locutionem ... essentialiter requiratur, ut homines suae signum ... creaturam ... aliquid creatam ... manifestat. aliqui ... voluntatis ... locutio ... essentialiter ... aliqui dicunt, addere ... manifestare ... in mente ... 13. ... alii dicunt, addere ... repraesentante ... ut ... est ... alii dicunt ... addere ... obiectum ... et audiens ... obiecti ... repraesentante ... Candidatus ... disputatione ... alii dicunt, addere cognitionem obiecti et cognitionem ... signum ... quo ... illud obiectum ... quae signum illud ... vult.

Suppono 3º

Varias etiam esse opiniones in assignando ... signo ... quo de facto ... homines ... rationalis ... alii dicunt ... aliud ... ita Canus, et Vanes ... alii dicunt ... signa ... cognitione obiecti credibile repraesentantis ita Egidius, et Curandus. 3º alii dicunt, esse speciem ... obiecti ... ut ... alii dicunt

[illegible] obiecti credibilis absolute [illegible]. Ita [illegible] in 1° distinctione
[illegible] dicitur, et de quadam [illegible] [illegible] [illegible] cum curas
[illegible] quam eas difficultates [illegible] de Angelis [illegible], ubi de
loquutione Angelica [illegible] [illegible] incumbit inquirere: an revelatio
[illegible] sit obiecti formale fidei.

Supponendum [illegible]

[illegible] [illegible] revelatio divina [illegible] [illegible] ex parte [illegible]
[illegible] aut [illegible] [illegible] quam [illegible] [illegible]
[illegible] obiecti revelatio divina [illegible]
[illegible] distinctio [illegible] [illegible] divio [illegible] revelatio
ab aliquibus [illegible] [illegible] [illegible]: et de
[illegible] revelatio [illegible] [illegible] sit
[illegible] obiectum formale fidei.

Supponendum tandem

[illegible] obiectum formale fidei [illegible] revelatio
[illegible] de [illegible] [illegible]
[illegible] [illegible] obiectum formale fidei [illegible]
[illegible] revelatio divina [illegible]
[illegible] obiectum formale fidei [illegible] revelatio [illegible]
[illegible] revelatio [illegible] [illegible] [illegible]
[illegible] obiectum formale fidei.

Prima sententia sine distinctione [illegible] aut
revelatio [illegible] revelatio [illegible] obiectum formale fidei [illegible]
[illegible] Cardinalis [illegible] aliique [illegible]
[illegible] sententia [illegible] distinctione [illegible]
[illegible] [illegible] sententia [illegible] [illegible]
[illegible] Bolero [illegible] [illegible] distinctione
[illegible] obiectum formale fidei [illegible] de revelatione divina [illegible]
[illegible]

Caput [illegible]

Nostra sententia.

[illegible] revelatio [illegible]
[illegible] divina [illegible] formale fidei, [illegible] [illegible]

obj. formale fidei, q. d. [illegible] cognit. movet, [illegible] inclinare ad
assensum obiecti credibilis, revelatio Divina, seu locutio Dei [illegible] de Incarnatione
[illegible] cognita movet, et debet inclinare ad assensum Incarnationis; q. revelatio
Divina pariter est obj. formale fidei: [illegible] debet: ideo [illegible] obj. formale
[illegible] necessarium motivum, quia talis [illegible] movet ad [illegible] media
[illegible]: q. a q. d. Deus sit summe verax [illegible] et [illegible] circa [illegible]
[illegible] obj. et [illegible] [illegible] scilicet [illegible] [illegible] movet, et inclinat
[illegible] ad assensum [illegible], aut circa [illegible] [illegible] Incarnationis [illegible]
cognoscimus [illegible] qui [illegible] [illegible] Divina, quae Deus [illegible]
Incarnationis: q. revelatio pariter [illegible] cognita movet, et debet ad ass.
Incarnationis: [illegible] q. a [illegible] stare, Deus esse veracissimum, et [illegible]
[illegible] Incarnatio [illegible] [illegible] [illegible] [illegible] scilicet, Deus [illegible]
[illegible] et [illegible] [illegible] non debet de revelatione, movet, et debet
[illegible] inclinare.

Pr. 2°

[illegible]: q. a obj. formale [illegible] et [illegible] 2° debet
inclinare ad assensum Incarnationis [illegible] Divina [illegible] Dei, et [illegible]
[illegible]: e obj. formale fidei aliquid debet addere [illegible] [illegible]
[illegible] [illegible]: [illegible] addit [illegible] pariter, [illegible]
q. obj. formale fidei [illegible] revelatio [illegible] [illegible]
[illegible] q. d. cognoscimus Deus esse summe [illegible], nullus [illegible]
credere possumus [illegible] [illegible] [illegible] [illegible] Deus [illegible]
[illegible] [illegible] Incarnationis, [illegible] ad quem [illegible] aliquid
[illegible] [illegible] [illegible] debet [illegible] obj. [illegible] ad assensum Incarnationis
[illegible] [illegible] quia [illegible] addi debet, quo [illegible]
[illegible] addit [illegible] [illegible] debet [illegible] ad assensum
Incarnationis [illegible] addit revelatione [illegible] [illegible]
[illegible] et [illegible] sufficienter debet [illegible] ad assensum [illegible] [illegible]
[illegible]: q. d. [illegible] obj. formale fidei [illegible]
[illegible] debet esse revelatio pariter.

Pr. 3°

[illegible]: q. [illegible] obj. formale [illegible]
partiale [illegible] [illegible] [illegible] tanquam [illegible] assensum
fidei: [illegible] revelatio pariter [illegible] [illegible] tanquam [illegible]
assensum fidei: [illegible] obj. formale [illegible] partiale [illegible] [illegible] [illegible]

qd erat fratris [illegible] Antonii, et ideo [illegible] frater [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] qui [illegible]: [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] de incarnatione [illegible]
258 [illegible] [illegible] [illegible] tanquam non [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] deinde [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gaudium; [illegible] [illegible]
[illegible] [illegible] hoc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] exemplo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] homo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]
259 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
ad aliquid [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Prob. 1° quia in tantum revelatio [illegible] est obiectum formale fidei, in quantum infallibilis [illegible] obiectum revelatum, sed revelatio [illegible] revelatio [illegible] non [illegible] infallibiliter [illegible]: ergo [illegible] revelatio [illegible] est obiectum formale fidei. [illegible] revelatio [illegible] et [illegible] revelatione [illegible] obiectum revelatum: ergo [illegible] revelatio [illegible] [illegible] revelatione [illegible] [illegible] aliquid obiectum [illegible] infallibiliter formale [illegible] et [illegible] aliquid obiectum [illegible] revelatione [illegible] obiectum

Prob. [illegible]

[illegible] revelatio [illegible] revelatione [illegible] non est obiectum formale fidei: [illegible] revelatio [illegible] revelatione [illegible] non est obiectum formale fidei [illegible] revelatione [illegible] obiectum formale fidei [illegible] obiectum formale fidei [illegible] revelatio [illegible]

Caput [illegible]

[illegible]

[illegible] obiectum formale fidei [illegible] obiectum formale [illegible]

[illegible] Regularis [illegible] [illegible]

278 [illegible] quidam [illegible]

[illegible]: religio, et spiritus [illegible]

[illegible] religio respicit tanquam [illegible] objectum [illegible] excellens: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid [illegible]; religio, et [illegible] [illegible] [illegible] [illegible] coram [illegible] [illegible] [illegible] quo [illegible]: religio respicit [illegible] excellens, tanquam objectum cui [illegible], tanquam objectum quod, nec tanquam finem qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] religio [illegible] objectum respicit tanquam [illegible] quod, [illegible] tanquam finem cui [illegible] [illegible] et hic [illegible] objectum [illegible] [illegible] [illegible] [illegible] a quo [illegible], et [illegible] [illegible] ab aliis [illegible] [illegible] [illegible] respicit [illegible] [illegible] [illegible] [illegible] [illegible] tanquam [illegible] [illegible] [illegible] [illegible]

[illegible] 2.° ad [illegible] [illegible] aliquid [illegible] [illegible] [illegible] requiritur [illegible] revelatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] aliquid objectum [illegible] [illegible] [illegible] requiritur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid [illegible] [illegible] [illegible] requiritur [illegible] revelatio [illegible] [illegible] revelatio [illegible] [illegible] [illegible] tanquam [illegible] [illegible] ad [illegible] [illegible] [illegible] revelatis: [illegible]

280 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex parte objecti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex parte objecti [illegible] ad [illegible] [illegible] [illegible] aliquid [illegible]; [illegible] revelatio [illegible] [illegible] debet [illegible]

Inde revelatio [illegible] non est cognita, sed obiectum cognitum; neque se tenet ex parte [illegible] credentis, sed ex parte obiecti [illegible]

[illegible]

Unde, quod revelatio [illegible] sit mera [illegible] in genere [illegible], [illegible] [illegible] applicatio [illegible]: [illegible] tanquam [illegible] applicatio, sed tanquam ratio [illegible], quia [illegible] alius [illegible] tanquam [illegible] infallibilis [illegible] [illegible] in [illegible] exemplo [illegible] applicationis ad [illegible]: [illegible] tanquam [illegible] in ordine ad [illegible]: [illegible] in [illegible], [illegible] [illegible]; [illegible] obiectum formalem [illegible], [illegible] tanquam ratio formalis [illegible] [illegible] [illegible] [illegible] [illegible] applicatio [illegible] ad [illegible] [illegible] [illegible] [illegible] ad [illegible] applicatio [illegible] [illegible] [illegible] [illegible]: [illegible] applicationis [illegible]; [illegible] applicationis [illegible] [illegible]: [illegible] [illegible]

[illegible] [illegible]: omnis [illegible] fidei [illegible] revelatio [illegible] obiectum formale [illegible] obiectum formale fidei [illegible] debet: [illegible] debent [illegible]; [illegible] revelatio [illegible] obiectum formale fidei, [illegible] [illegible] § 81

[illegible] [illegible]: omnis [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] scilicet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sint [illegible] [illegible] [illegible]

aut non est [illegible] ab illo formali actus quo, ab illo formali fidei [illegible]
aut malitiae [illegible], aut [illegible], [illegible] omnium actuum fidei [illegible]
ut [illegible] repetatur in [illegible] quo dicimus, inde est quod omnes actus fidei
sunt [illegible] quia [illegible] quod [illegible] [illegible] [illegible] [illegible]
[illegible] charitatis [illegible], in quibus [illegible] [illegible] actus [illegible]
[illegible].

Respondetur 2º [illegible] dari actum fidei, ad quem non concurrit ut objectum
formale revelatio passiva: quia revelatio passiva est objectum formale fidei. Et
actus, quo credimus dari Deum, non habet revelationem passivam
ut objectum formale: ergo. Probatur: quia ut revelatio passiva sit objectum formale
ad actum quo credimus dari Deum, deberet talis revelatio praedicare [illegible]
[illegible] actus de existentia Dei; revelatio passiva praedicat solum ad actum de existentia
Dei [illegible] dari Deum, qui Deus revelare; [illegible] [illegible] [illegible]
necessario dari Deum, qui Deus revelare: ergo ad actum quo credimus dari
Deum, revelatio passiva non est objectum formale.

[illegible]: ad primam [illegible]
[illegible]: revelatio passiva non [illegible] actus de existentia Dei
[illegible] actum, utcumque [illegible] [illegible]
fidei [illegible] [illegible] [illegible] aliqua [illegible] [illegible] ad [illegible]
[illegible]; sed [illegible] aliquam [illegible] ad omnes [illegible] [illegible]
[illegible]; [illegible] [illegible] [illegible] [illegible] actus [illegible] fidei. ad actus
[illegible] de [illegible] non [illegible] revelatio [illegible] ad actus fidei utique [illegible]
ad quem actus fidei debet [illegible] [illegible] ante revelationem, [illegible]
[illegible] [illegible] alius actus fidei [illegible] [illegible]; unde quod [illegible]
[illegible], quod [illegible] [illegible] Deus non [illegible] fidei; [illegible] non [illegible]
fidei: [illegible] [illegible] [illegible] [illegible] [illegible] deinde [illegible] actus fidei [illegible]
[illegible] dari Deum.

Respondetur [illegible] ad actus, quo [illegible] revelationem credimus [illegible] quo
credimus Deum revelasse Incarnationem, non est objectum formale revelatio passiva,
[illegible] [illegible] objectum male [illegible] actus fidei: [illegible] revelatio passiva non est objectum
formale [illegible] omnium actuum fidei. Probatur: quia quando Deus aliquid revelat, [illegible] revelat
[illegible] credendum [illegible] mysterium Incarnationis, [illegible], aut dicat [illegible]
mysterium revelare: [illegible] ad actus [illegible] revelationis non est objectum formale revelatio
passiva.

Jam vero hanc Angelo ius dari debet loquendo simpliciter, scilicet
quod talis revelatio parat proximam actui fidei credendi, nisi deus quatenus revelans illum exerceat
dicat scilicet illud mysterium revelare, quatenus oportet esse actum fidei, nisi quatenus a(ttes)
tatur obiecto per sermonem suum dicens loquentis: quandoquidem non debet dicens
seu revelatio de aliquo obiecto nisi quale sit actu fidei credi: —
Ex alii recentiores dicendo Angelus revelans aliquid parare actui fidei: quod dictum est
ad tales actus invenitur tanquam obiectum formale revelans, talis quam deus habet
in sua revelatione, et dicens talis sic [illegible] mysteria [illegible] revelasse.

Ex alii recentiores
[illegible] loquendo Angelus quando multis [illegible]: aliquid cum simul obiectum materiale
formale, et quod vocatur etiam ratio formalis, quae ratione rationis formalis est: sub dictis a
[illegible] dicimus quamvis [illegible]. ad [illegible] dispositivus: quod ubi deus
revelat aliquid mysterium scilicet revelat tale mysterium revelatio ex revelatione cum
dictis [illegible] se tale mysterium revelare non [illegible]: ut debet signale [illegible]
semper ac quis ex intentione [illegible] fides huius dictis aliquid affirmat. ex
[illud fiat firmare] [illegible] dicit aliquid affirmare id est vult ut audientes cognoscant licet id
[illegible] verba non exprimat: ita deus aliquid mysterium revelans, ex eo quod
[illegible] [illegible] quatenus deus vult ut sciat se tale mysterium
revelare. Quilibet ex his [illegible] sufficiens est: quae de his [illegible]
dicimus de obiecto materiali agamus. Assumitur ex [illegible] sensus partis: revelatio
[illegible] Angeli sermonem, [illegible] Angelus nisi est obiectum formale fidei
quod sermonis Angeli non est: quod revelatio [illegible] non est obiectum formale fidei: maior probat
quia revelatio [illegible] est veritas [illegible] veritas Angeli [illegible]
revelationis. Minor etiam [illegible]: quia [illegible] non est sermonis
[illegible] expectat. 260
Mihi [illegible] revelatio [illegible]
[illegible] [illegible] et omnis [illegible] materiali
[illegible]. Sed quod non est Angeli sermonis materiale tale, non est obiectum formale fidei
[illegible]; quod non Angeli sermonis formale tale [illegible] quod non [illegible]
[illegible] formale [illegible] sermonis [illegible]; quod [illegible] tale
Angeli sermonis, non [illegible] Angeli sermonis materiale tale, ut [illegible] ex dictis
[illegible] quomodo [illegible] obiectis, [illegible]
[illegible]: et [illegible] non est [illegible] formale fidei Angeli sermo
[illegible] Angeli sermonis [illegible] formale [illegible] est [illegible]

ab extrinseca [illegible] et [illegible]
[illegible] actione dicat aliquid [illegible]
quod [illegible] ad [illegible]
[illegible]
[illegible]
[illegible]

92 Assumitur [illegible] relatio [illegible] reale [illegible]
in [illegible] ex parte termini [illegible] quando Deus [illegible]
[illegible] Incarnationem [illegible] Incarnationis [illegible]
[illegible] relatio [illegible] relatio [illegible] reale [illegible]
[illegible] Deus [illegible] Incarnationis [illegible]
[illegible] Incarnatio [illegible] relationi
[illegible] relatio [illegible]
[illegible] Incarnationis [illegible]
[illegible] Incarnationis [illegible]
[illegible] relatio [illegible] ex dictis.

93 Assumitur [illegible]
relatio [illegible]
[illegible] relatio [illegible]
[illegible] reale [illegible]
[illegible] reale [illegible].
[illegible]
[illegible] relatio [illegible] adaequate [illegible]
[illegible] ad [illegible]
[illegible] 265: ad
[illegible] relatio [illegible] reale [illegible]
reale aliquid [illegible] Deus [illegible]
[illegible] relatio [illegible] reales [illegible]
[illegible] relatio [illegible]
[illegible]
[illegible] reale [illegible] relatio [illegible]

85

Caput 85.

Utrum revelatio privata sit obiectum formale fidei

Fides catholica

Vulgariter nostrum solet quaedam adque fides vera, alia vero fides catholica [illegible] et strictè sumpta [illegible]: ad quam dico fidem catholicam strictè acceptam [illegible] eadque fides [illegible] quam catholica graece idest latine [illegible] fidem [illegible] [illegible] obiectum, quod [illegible] circa mysteria pluribus [illegible] et pluribus credendis [illegible] quod [illegible] publica Ecclesiaque [illegible] ministrat. [illegible] efficiens, quod efficere [illegible] [illegible] impresso, quod [illegible] habet ad credendum omnia omnino [illegible]. 292

[illegible]

[illegible] [illegible] [illegible] fides [illegible] [illegible] [illegible] quo credimus Incarnationem [illegible] obiectum quam Incarnationem omnibus credendam [illegible] habet [illegible] quae [illegible] [illegible] [illegible] ab Ecclesia [illegible] tanquam [illegible] publicis [illegible] [illegible]: [illegible] habet [illegible] efficiens quod fides [illegible] efficere [illegible] [illegible] [illegible] ad credendum omnia [illegible] fidem circa mysteria [illegible] 296

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod revelatio [illegible] sit obiectum formale fidei [illegible] [illegible] [illegible] [illegible] [illegible] Ecclesiae omnibus [illegible] [illegible] [illegible] [illegible] [illegible] privata [illegible] [illegible] [illegible] [illegible] [illegible] mediante aliquo Angelo vel alio homine [illegible] [illegible] [illegible] [illegible] [illegible] quo Deus [illegible] [illegible] [illegible] [illegible] fidem [illegible] [illegible] infusae fidei [illegible] [illegible] [illegible] [illegible] [illegible] fidei infusio [illegible]

Salva

[illegible] regularis privatis [illegible] communitas [illegible]
[illegible] facere [illegible] alios [illegible]
[illegible] facere [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Caletanus [illegible]
[illegible] regularis privatis [illegible]
[illegible] suffragiis [illegible]
Bellarminus [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] privatis [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] privatis [illegible]
[illegible]
[illegible]
[illegible] privatis

sufficit

[illegible] fidei:

Dico 2° pars [illegible] habet fals[illegible] actus fidei principale
obiectum esse fidei: quia [illegible] fidei [illegible] omnes actus, quo
[illegible] actus fidei [illegible]; sed [illegible] actus [illegible] ex revelatione
privata [illegible] actus fidei [illegible]: [illegible] obiectum [illegible]
fidei [illegible]: quia [illegible] fidei ad omnes [illegible]
[illegible] ut [illegible]
[illegible]

[illegible] sanctus [illegible] in [illegible]
[illegible] Evangelio [illegible] Ecclesiae [illegible] proponit: [illegible]
[illegible] ait: [illegible] fidei [illegible] ut [illegible] in sacra
scriptura [illegible] Ecclesiae: [illegible] revelatio privata [illegible]
[illegible]: [illegible] et quilibet [illegible] revelationem privatam
de [illegible] in Evangelio [illegible] Evangelio
[illegible] Ecclesia proponit. = [illegible] non [illegible]
[illegible] fidei: quia [illegible] negare [illegible] revelatione privata:

[illegible]

qui non crederet [illegible] revelationi privatae [illegible]
[illegible] fidei amitteret; [illegible] fidei [illegible]
fidei: [illegible] revelationi privatae [illegible] fidei: [illegible] revelatio
privata [illegible] fidei. = [illegible]: quia
[illegible] peccatis, [illegible] quae [illegible]
[illegible] qui [illegible] non [illegible] ad [illegible] fidei
[illegible] gravi [illegible] sed [illegible] qualibet alia [illegible]:
[illegible] hinc [illegible] Unde [illegible] non credens [illegible] non [illegible]
amittit [illegible] fidei.

[illegible] 3io. [illegible] revelationi privatae non est [illegible]
fidei Catholicae, [illegible] non est [illegible] fidei [illegible]: [illegible] fidei [illegible]. = [illegible]
[illegible] et [illegible]: [illegible] non [illegible] Catholicae
[illegible] nec [illegible] ad summum [illegible] sed [illegible]
[illegible]. = [illegible] non [illegible] Catholicae [illegible]
[illegible] Catholicae [illegible] in [illegible]

quia licuero ... relativimus carius [illegible] quod accipit ac vera [illegible]

Dubiis disputantur [illegible] fides habitualis aut sub ratione [illegible]

nisi aliis fidei [illegible] quam [illegible] ab haeresi [illegible]

et infusio ad omnes actus fidei supernaturales.

Assensio 2a [illegible]

[illegible] actus fidei ex revelatione privata [illegible] est diversae speciei ab actu ex revelatione publica; probatur [illegible] ab eodem habitu [illegible] patet: quia [illegible] habitu dicuntur [illegible] ad actus diversae speciei [illegible] habitus [illegible] ad actus [illegible]: Quia actus ex revelatione [illegible] et actus ex revelatione [illegible] deinde [illegible] privata, et alius a revelatione publica [illegible]

[illegible] diversae speciei. — Dispositio: actus ex revelatione privata est diversae speciei [illegible] et [illegible] habitus [illegible] ad omnes actus [illegible] speciei [illegible]. Solvitur [illegible] numero [illegible].

Disputatio 2a

de cognitione [illegible] habitudine ad actum fidei.

Caput 1um

de cognitione authoritatis divinae.

80 [illegible] [illegible] cognitione [illegible] ad actus fidei [illegible] debet [illegible] et cognitio [illegible] authoritatis [illegible] ad actus fidei [illegible] ad duplex [illegible] supernaturalis [illegible] ad actus fidei [illegible].

Circa 1um difficultas

~~Pro~~ Prop. 2. auctoritas divina est evident. cognita, licet immediate [illegible] connexione: sed mediate per [illegible] [illegible]: quia haec connexio [illegible] cognita esse [illegible] debet omnibus [illegible] [illegible] connexio [illegible] summa auctoritas in dicendo cognita esse [illegible] [illegible] connexionis [illegible] sufficient. [illegible] ad [illegible] [illegible] [illegible] summa auct. [illegible] cendo. deinde ex [illegible] connexionibus [illegible] [illegible] [illegible] [illegible]. [illegible] debet omnibus [illegible]; sed summa auctoritas [illegible] [illegible] [illegible] debet summa auct. in dicendo ergo auctoritas divina [illegible] immediate [illegible] evident. cognita est.

Prop. 3a. 305

Auctoritas divina est [illegible] certo et infallib. cogni. [illegible] [illegible] [illegible] medium certo et infallib. [illegible] auct. [illegible] quia tale medium [illegible] omnimodam claritatem [illegible] [illegible] [illegible] [illegible] [illegible] cognoscendi [illegible] abstrahere et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] evident. ergo auctoritas divina est certo et infallib. cogni. [illegible] [illegible].

Prop. 4a. tam cognitio [illegible] [illegible] auctoritatis divinae est [illegible] supernatural. [illegible]: quia cognitio [illegible] auctoritatis divinae [illegible] [illegible] luminis [illegible] [illegible] supernaturali, [illegible] [illegible] [illegible] supernaturalibus; [illegible] [illegible] cognitio [illegible] [illegible] cognitio [illegible] supernaturalibus [illegible] [illegible] [illegible] supernaturalis [illegible] supernatural. ergo talis cognitio est [illegible] [illegible] supernatural.

Prop. 5a. [illegible] [illegible] cognitio auctoritatis divinae [illegible] [illegible] fidei supernatural. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] summa [illegible] in dicendo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] supernatur. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognitio auctoritatis divinae [illegible] [illegible] fidei supernat.

Circa ly. ponens, qd. prius [illegible] nra. Theol., quam quam [illegible] modus certo, et infallib. cognat. sive euident. [illegible] cum auctoritate Ecclesiae, dat cognito sufficiens ut [illegible] elicitat actus fidei supernalis. Pr.: quia quamquam ex suis dictis modus certo [illegible] fallib. cognoscimus, [illegible] lumine, [illegible] ad indicandum, manet [illegible] Dei sufficienter applicatae ad credendum, ut [illegible] hominis mysteria a Deo revelata: e dat cognito sufficiens ut [illegible] actus fidei supernalis. Conf. [illegible]: quia [illegible] qd. [illegible] et [illegible] auctoritate Ecclesiae, utilius [illegible] mysteria revelata. [illegible] Dal.: qa. [illegible] noster [illegible] sufficienter applicatae [illegible] ita [illegible] sed [illegible] sine ulla [illegible] quid qd. Theol. dicitur [illegible].

Nec ista L. actus nalis deserviret [illegible] tanquam praemissa in [illegible] ubi Theol. e de fide; pr. [illegible] modus certo, et infallib. cognat. auctoritas Ecclesiae, dat cognito sufficien. ad actus fidei supernalis. [illegible]: quia cum ex [illegible] cere euident. natib. [illegible] [illegible] nalis; [illegible] praemissas influent in [illegible] Theol. [illegible]: [illegible] qa. Theol. [illegible] magis certa, quam praemissis, [illegible] nalis [illegible] minus certa, quam Theol., [illegible] de fide: [illegible].

§ Non

adhuc [illegible] (magis [illegible]): qa. [illegible] nale in [illegible] [illegible] supernalis [illegible] influere in actus supernalis: ut [illegible] de [illegible] lumine [illegible] in [illegible] supernali: [illegible] nullam praemissas nalis in [illegible] [illegible] supernalis [illegible], qd. influeret in Theol. supernali [illegible] praemissa influunt illuminando, [illegible] Theol. [illegible] minus [illegible]

influunt physice non tamen [illegible] illumin. physice, [illegible] alia
[illegible] physice [illegible]: [illegible] indigeneae in hominibus [illegible]
[illegible] illuminandi [illegible] ad [illegible]: atque [illegible]
[illegible] quod [illegible] nostris dumtaxat physice [illegible]
[illegible] supernaturalis [illegible] fidei.

Nota [illegible]
[illegible] certus [illegible] intellectu [illegible] omissio [illegible]
[illegible] esse magis certas, quae [illegible] causa in [illegible]
[illegible] certitudinis aliunde [illegible] non [illegible] quod [illegible]
[illegible] esse magis certas quae [illegible] debet [illegible] illas [illegible]
[illegible] Domini, [illegible] illatus [illegible] aliunde
[illegible] magis certitudinis, scilicet [illegible] causa [illegible]
[illegible]: omnis [illegible] est homo, [illegible] est homo
[illegible] magis certitudinis [illegible], quae [illegible]
[illegible] certitudinis [illegible] non sit magis
certa. [illegible] de fide magis certitudinis [illegible]
[illegible] supernaturalis, [illegible] licet [illegible]
sit magis certa.

Dico 2° [illegible] debet [illegible] actus circa objectum formale
fidei, atque actus [illegible] fidei [illegible] objectum materiale, [illegible] fidei [illegible]
[illegible] actus [illegible] actus [illegible] de [illegible], qui [illegible] formale fidei
[illegible] fidei [illegible] nullus actus [illegible]
[illegible]: quia [illegible] fidei est [illegible] objectum; [illegible]
[illegible] objecto [illegible] actus evidentis [illegible], quae [illegible]
debet esse [illegible]: [illegible] actus [illegible]
[illegible] actus circa objectum formale [illegible]
[illegible] veniat [illegible]
[illegible].

Nota [illegible]
[illegible] objectum [illegible]
objectum [illegible]

tho mag. Claritas et obscuritas [illegible] [illegible] ante [illegible]
[illegible] intellectus, quae sunt qualitates omnino [illegible]: [illegible]
[illegible] obscuritas extrinseca, [illegible] idest [illegible] et [illegible]
[illegible]; [illegible] [illegible] testibus [illegible] [illegible]
fidei [illegible] testibus ad ea omnia, quae [illegible] obscuritas
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] fidei, ad quae intellectus [illegible] [illegible]
[illegible] [illegible] [illegible] causa [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] fidei. Unde [illegible] quod [illegible] fidei [illegible] [illegible] [illegible]
[illegible] obscuritas [illegible] [illegible] obscurae.

Ar[ticul]us [illegible]

De cognitione revelationis.

326 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] revelatio [illegible] [illegible] [illegible] [illegible]
[illegible] fidei [illegible] [illegible]. unde [illegible] [illegible]
revelatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
revelatio [illegible] [illegible] [illegible] [illegible] cognitio [illegible] fidei [illegible]
sufficiens sit.
Ratio [illegible] [illegible] [illegible] de aliquo mysterio [illegible] de Incarnatione
[illegible] [illegible] [illegible] obscura, quae [illegible] [illegible]
[illegible] [illegible] [illegible], sit [illegible] fidei supernaturalis. [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] revelationes [illegible]
[illegible] adeo clare loquebatur, ut dubitare non posset, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cognitio [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] supernaturalis
[illegible] [illegible] [illegible] fidei [illegible] [illegible] supernaturalis tamen

pt Dari revelat quae Deus reflexe revelet et dicat se revelasse Incarnationem, et ita cadere sub fidem: quia revelamus in omnibus modis pt cognosci.

Dico 2o. quamquam ex dictis modis certo, et infallibiliter cognoscatur dari revelationem de aliquo mysterio, datur sufficiens cognitio ad actum fidei supernaturalis circa tale mysterium. Pt: quia quamquam ex praedictis modis cognoscatur dari revelationem, datur sufficiens cognitio applicando ad nostrum intellectum motum, et dicatur ad actum mysterium revelatum; ergo quamquam ex praedictis modis cognoscamus dari Deum revelantem quam Deus Incarnationem revelavit, hic ... non sufficiens ... quo ... assentiatur Incarnationi: ergo quamquam ex praedictis modis cognoscatur revelatio, datur sufficiens cognitio revelantis ad eliciendum actum fidei divinae. quia ... ex illis modis cognoscimus dari revelationem, affirmare possumus dari revelationem. Contra eandem Dicitur: quia ex parte revelantis solum requiritur, quod intellectus noster possit affirmare eam dari, supponere et ... haec in hoc: quidquid Deus dicit verum est, sed Deus dicit dari Incarnationem: ergo datur Incarnatio.

Ultra, quia neque in hac assertione neque in alterne ... ... cognoscitur dari cognitionem mere ... Deus ... quam revelavit; quia sine dubio dari ... intellectus ... mere ... et falliter ad inferendum ... dari Deum ... et de facto revelasse Incarnationem, ut quia ... affirmavit; sed assensus ... mere ... et falliter cadit mere ... pt cognitio Dei ... et revelantis mere ...

Ultra tamen 320

... sufficiens ad actum fidei supernaturalis. Pt: quia ... ... pro ... in ... Deo de fide, sed ... ... et falliter ita ... ... ad ... de fide. ... sufficiens ... actus fidei ... minori: quia ... aliquis ex ... ... et falliter ... cadit mere ... et falliter ... ... actus ... fidei ... ex illo ... et falliter

fi. Contra hanc solutionem sic obiiciunt arguta, atque sua-
sionis capitis praecedentis, quibus ostenditur, neque actus naturales, neque evi-
dentiam sufficiens ad actum fidei. — Respondet Suarez Tractatu
de fide: actus circa res revelatas de facto tamen est falsus, et informis
tamen; et propterea actus falsus et famae alicuius non sufficiens ad actum
fidei: nullus actus circa res revelatas qui sufficiens ad actum fidei
praeterquam de facto tamen movemur ad actus ex revelatione,
ab auctoritate divinae Ecclesiae, quae auctoritate humana falsus est.

Absolutum
Atque etiam ponderis ex solutione difficultatis circa auctoritatem Ecclesiae, et circa revelatio-
nes fidei, ubi inquiritur, unde est infallibilitas, et clarius revelatio, quia
Ecclesia nobis proponit, et clarius affirmat ... et cum dictis Cantabrigien-
sis tamen ... nondo ... ad partem deficit ... de facto tamen
movemur ad actus revelatione ab auctoritate Ecclesiae, ut ponatur, vel involvente
aliquid divinum, scilicet auctoritas seu spiritus sancti, aut aliud divinum, dicente, ideo an-
ab auctoritate Ecclesiae secluso omni alio divino, non autem aliquid auctoritas Ecclesiae, sed
involvens aliquid divinum infallibiliter: sicut ... falsus esse.

Quaestio 3a.

Utrum Dei auctoritas sit obiectum formale fidei.

Caput 1.

Nostra sententia proponitur.

Suppono 1° ...

223 esse de debito formali medio non determinato: quod in dictis ... formalis motivum
obiectum humile mysteria nostrae fidei credimus esse Deum ... revelationis seu
divinum ex auctoritate, et revelatione divina; quod sumimus, ..., de debito formali medio
est, de debito formali quoad obiectum formale: dicimus enim esse Dei revela-
tionem divinam esse obiectum formale fidei, quod sumimus modo, utrum auctoritas Dei
sit obiectum formale quod attendimus in ipsa revelatione, seu propter quod credimus

deum talis revelans; quia si auctoritas Dei est objectum formale revelationis, cum ipsa revelatio sit objectum formale fidei, cadit Dei auctoritas objectum formale motivum fidei.

Suppono 2.° Quod, cum sit certum auctoritatem Dei non necessario ad omnes omnino actus fidei, pro quadam fide, quae fuerunt in Angelis, in Adamo, et in aliis prophetis non nititur auctoritate Dei, sed neque ad actus fidei ipsi revelationem privatam extra ordinem divinam certam ... non necessarium ad omnes omnino actus fidei: erit pro difficultate difficultas in hac quaestione in qua solum datur fides circa res revelatas ab Ecclesia proposita.

Suppono 3.° Deum, cum certum est Ecclesiam esse hominem, in illo dari visibilem, per quem dicentes ... auctoritate cadit alicui Dei, in qua dentur proprietates, mysteria et religiosa media ad talem naturam, quae propria sit verae Ecclesiae: et sint singulares infallibiliter in ipsis mysteriis credendis, id est quae, cum non possint quidem aliquid tamquam a Deo revelatum nobis proponere: ex hac dicendo resultat auctoritas ... illius Dei in qua omnes notae suppositae verae Ecclesiae reperiantur: sed in hac nostra Ecclesia reperiuntur scilicet sanctitas doctrinae, concordia, et miracula, aliaque talia de quibus postea dicemus, et nunc supponuntur.

Suppono 4.°

Verbum Dei duplex dicitur considerari posse: sic dicitur auctoritas divina, et increata Dei; alia auctoritas humana, et creata: auctoritas humana et creata est comparatio, nec quae hominis, sicut probitate, scientia, et similibus perfectionibus: quae, ad hunc considerari possunt quoad hominem, sicut in qua consideratione Ecclesiae humanae et creatae, non aliud dicitur nisi comparatio talis hominis: ipsa considerari etiam quoad ordinem, scilicet quoad omnia signa et notas verae Ecclesiae, et simul cum voluntate ... illius auctoritate alicui Deo. Auctoritas divina et increata Dei dicitur ... infallibilis Dei auctoritas, aut ipsa veritas infallibilis auctoritas, quae scilicet sit illius ... voluntate ... auctoritate alicui Dei.

Sic ... difficultas ...

quas acceperunt; aliarum supponit auctoritas humana Ecclesiae nullo modo posse esse obiectum formale fidei adaequatum, et tota difficultas est de auctoritate divina Ecclesiae; alii supponunt auctoritatem divinam Ecclesiae sine dubio esse obiectum formale fidei adaequatum, et tota difficultas est de auctoritate humana Ecclesiae; et quidem certum est non esse difficultatem de auctoritate divina, sub qua [illegible] pugnamus [illegible] assistentiae specialis Dei, quod ad mysteria revelanda, quas sine causa [illegible] adaequate divinae revelantis; de qua supra. Et de auctoritate divina Ecclesiae, quae relata ad Ecclesiam est simul cum prima Ecclesia: adaequatio [illegible] difficultas [illegible] de auctoritate divina immediata, et de auctoritate humana Ecclesiae.

Prima sententia docet auctoritatem humanam Ecclesiae esse obiectum formale fidei. pro hac citantur Scotus, Durandus et Gabriel, quibus adhaerere videtur [illegible] Pater [illegible] — Secunda sententia docet [illegible] auctoritatem divinam Ecclesiae esse obiectum formale fidei [illegible] [illegible] [illegible] — [illegible] auctoritatem Ecclesiae esse obiectum formale fidei [illegible] [illegible] [illegible] Granados, Turrianus, [illegible] [illegible] [illegible].

[illegible] auctoritas divina et increata Ecclesiae est obiectum formale fidei, et quod dicitur [illegible] ex Apostolis [illegible] et aliis hominibus [illegible]. Probatur: quia Ecclesia, ut involvens infallibilem Dei assistentiam, est sufficiens [illegible] [illegible], ut [illegible] attestationem huius doctrinae, hoc infallibiliter [illegible] [illegible] revelationis, quas talis Ecclesia proponit; [illegible] formale [illegible] [illegible] attestatione revelationis, et [illegible] formale mediatum fidei [illegible] patet: quia formale dicitur illud, cui [illegible] [illegible]. [illegible] [illegible]: quod Ecclesia, ut involvens assistentiam [illegible] Dei errare [illegible] [illegible] [illegible] errare [illegible].

[illegible] auctoritas humana et creata Ecclesiae [illegible] [illegible] obiectum formale fidei [illegible] mediatum. Probatur: quia auctoritas humana Ecclesiae [illegible] [illegible] [illegible] [illegible] errare [illegible] ex revelationibus [illegible] [illegible]: [illegible] formale mediatum fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei redundaret. Probatur: quia auctoritas humana Ecclesiae [illegible] [illegible] [illegible] catholicis hominibus quam hominibus [illegible], qui [illegible] [illegible] [illegible] sunt, [illegible]

ctus homines, dummodo sint viri boni, utcunque sint falsi, sunt, errare
que possunt. S. Sit 3a. assertio. Divina auctoritas humana Ecclesiae
simul cum divino conjuncta est sine dubio alicui Ecclesiae, seu auctoritas humana
Ecclesiae [illegible], est [illegible] formale motivum nostrae fidei. Probatur
quia auctoritas haec Ecclesiae [illegible] sufficiens, ut [illegible] ad credendum
[illegible] divinae revelationi, quae [illegible] Ecclesia [illegible]
affirmat, [illegible] sufficiens [illegible] de ea revelatione: et [illegible]
objectum formale motivum fidei. Consequentia patet: quia illud est objectum formale, quod movet,
[illegible] assentimur alicui veritati.
Probatur antecedens: quia illud est sufficiens motivum
ut [illegible] assentiat alicui objecto, quod [illegible] et infallibiliter connexum
cum tali objecto; sed auctoritas haec Ecclesiae proponens divinam revelationem v. g. de Incarnatione
[illegible], et infallibiliter connexa cum tali revelatione de Incarnatione [illegible]
[illegible]. Probatur minor: quia auctoritas haec Ecclesiae divinae, et [illegible] omnibus [illegible]
[illegible], quae [illegible], et miraculosa, quibus [illegible] et indubitanter [illegible]
[illegible] Ecclesia [illegible] [illegible] auctoritas [illegible]
alicui Ecclesiae ratione quorum nec falli, nec fallere [illegible], quae tanquam certa
[illegible] et affirmat, [illegible] ratione [illegible] nec falli, nec fallere [illegible] sufficiens
motivum ad assentiendum objecto [illegible], [illegible] infallibiliter connexio cum tali objecto.
[illegible] ratione [illegible] homo [illegible]
[illegible] credendum mysteriis nostrae fidei agamus.
[illegible] quia ex
revelatione v. g. de Incarnatione, [illegible] revelatio existere, [illegible]
[illegible] aliquod medium [illegible] ad [illegible] aliud
[illegible] haec auctoritas Ecclesiae proponens et affirmans tali revelatione existere;
[illegible] Ecclesiae auctoritas est medium, [illegible], et [illegible]
[illegible] de tali revelatione, et ita objectum [illegible] fidei. Probatur minor [illegible]
quia sola auctoritas divina ad id non est sufficiens, cum dubitare possimus, an
[illegible] talis revelatio ab Auctore divino [illegible]
[illegible] summa auctoritas [illegible] nihil aliud datur,
quod ad id deservire possit, nisi haec auctoritas Ecclesiae [illegible] quia
si quis crederet mysterium [illegible] revelans [illegible]

necesse fuisse alterius auctoritatis [illegible] debitus gauderet Ecclesiae propositio [illegible]
[illegible] Ecclesiae auctoritas non est obiectum formale, sed medium et motivum
[illegible] talis revelationis: quod non est obiectum formale [illegible].

Infertur

[illegible] obiectum [illegible] fidei [illegible], sive obiectum [illegible] revelationis [illegible] adae-
quale, inadaequatum [illegible], scilicet [illegible] Ecclesiae; et inadaequatum
[illegible], scilicet [illegible] universaliter [illegible] Ecclesiae: unde licet obiectum formale [illegible] fidei [illegible]
simul [illegible], ita [illegible] infallibiliter
ex [illegible] Ecclesiae, et [illegible] huius [illegible] Ecclesiae.

Contra

arguitur [illegible]

Opponitur 1o: Auctoritas creata
Ecclesiae est obiectum formale [illegible] huius Ecclesiae; [illegible] auctoritas huius Ecclesiae [illegible] non est infallibilis:
[illegible] creata Ecclesiae est obiectum formale [illegible]
est infallibilis: quod [illegible] Maior [illegible]: quia [illegible] non [illegible] infallibilis
[illegible] obiectum formale [illegible] sit infallibile: [illegible] infallibile
non [illegible] obiectum formale [illegible] sit infallibile: [illegible]
non [illegible] sit infallibile [illegible]: quia auctoritas humana Ecclesiae
non est infallibilis: [illegible] non est infallibilis. [illegible]: Quia auctoritas
humana Ecclesiae non [illegible] auctoritas [illegible]
[illegible] non est infallibilis; infallibilitas [illegible] auctoritatis [illegible].

Respondeo [illegible]: [illegible] adaequale, [illegible] auctoritas huius Ecclesiae non est in-
fallibilis [illegible]; [illegible] inadaequale auctoritatis huius [illegible]
[illegible], [illegible]. Unde [illegible] omnis [illegible]
[illegible] naturalis [illegible] quod auctoritas [illegible]
[illegible] sit infallibilis, licet non [illegible]
[illegible] ratione; qualis est auctoritas [illegible] de-
negare [illegible] ad [illegible]
[illegible] inadaequate [illegible], qua-
le [illegible] Ecclesiae resultat infallibilis: quod [illegible] diximus [illegible]

[illegible]

pp[ter] n[on] esse q[uod] auct[oritas] Eccl[es]iae exhibet mea, sed eius gravitas[?] naturalis, q[uae] e[st] q[ui]d creditur.

Oppones 2o. evidenti cognitione hanc esse auctoritatem Eccl[es]iae, ergo ex[tre]mis cognitionibus enim evident[ibus] ... duas alterius habet alicui Eccl[es]iae: q[uo]d talis auctoritas est n[isi] i[n] obs[cura] formalis eius medians actus fidei p[er] ... : q[uo]d actus fidei debet esse obscurus; et actus ... formalis ... evident[i] cognitione, et dicit n[on] obscurus.

R. 8. No[n] cons[equentia] ad ... maxi[ma], quis plures infideles negant ... quantumvis licet actus fidei ... evident[ibus] ... cognitis ... objecti ... obscure cognitiones ... objecti fidei n[on] debet esse evident[er] cognitus ... cognitio ... q[uo]d patet exemplo; quia cognitio evidens, qua Angelus cognoscit ... alterius Angeli, ... cognitio obscura, ita ut illa cognitio quamvis habeat ... obj[ect]um ... evidens, et quamvis e[st] obj[ect]um ... cognitionis ... obscure cognitionis: ita ... cognitio ... Eccl[es]iae ... quin talis ... revelata, ... obj[ect]um evident[er] cognitum ... actus fidei, et obscure ... cognitus.

Oppones 3o. auctoritas ... Eccl[es]iae ... ad aliquas ... fidei ... nunc ... et ... fidei ... comitantis ... et ... quae omnes ... obj[ect]um formale ... debent. — No[n] cons[equentia] ... ad ... quo ... omnes ... debent ... obj[ect]um formale, ... ab ... formali ... : ita licet ... albedo ... a Deo, ... albedinis ... cognitio ... hanc albedinem, ... visione ... alterius ... omnes ... hent ... obj[ect]um ... licet ... a Eccl[es]ia, ... aliquo ... modo.

Prytas: o ipse revelaverit, erunt diversi spiritus cujus ... distinctae diversae species; et ipsa ... fidei resultabunt diversae species. probatur 2a conc.: quae revelatione sunt ob. formale diversum fidei, et ab ob. diverso venit diversitas specierum, et [illegible] ergo. De [illegible] ... tres revelationes ... formale fidei, [illegible] ... diffinitione ... revelationis, [illegible] ... sub ratione ... quae revelatione distinctae ... [illegible] ... quia in aequo ... [illegible] ... ejus ... diversae species.

Objectio 3a

Auctoritas Ecclesiae est ob. formale fidei, nisi dicas credimus ... Ecclesiae, quod crederemus Ecclesiae ... fidei supernaturalis ... Ecclesiae est ob. formale fidei. probatur ... quae ... fidei ... supernaturalis ... [illegible] ... Ecclesiae ... fidei supernaturalis = Nego maj. ... plane ... crederemus ... fidei supernaturalis ... fidei supernaturalis ... [illegible] ... evidentiam ... [illegible] ...

Disputatio 6a.

De resolutione nostrae fidei.

Caput 1.

aliorum sententiae

310 Resolutio fidei ... est, nihil reddere rationem ... [illegible] ... ob quod mysteria ... fidei attendimus, vel ... rationem aliquam ... [illegible] ... resolutionem ... [illegible] ... [illegible] ... omni ... [illegible] ... ratione ... [illegible] ... rationem redderem ...

quae hic sunt confirmas, et omnis confessio Deo debita? si ulterius interrogaverit,
unde ego scio Deo debitam omnem confessionem rationem reddam: quia in ratione
Dei includitur esse ens omnium perfectionum hic confessionum forte. et si ulterius
aliquis huius rationis interrogaverit, imprudenter interrogaverit, quia illa
ratio nota est et communis [illegible] concessione hic dicitur [illegible]
ver Deus. adque adeo dicendum est resolutionem absolutam fieri [illegible].

Itaque ergo
resolutionem fidei fieri in nota ratione, in qua stand confessio est, et de qua
nemo prudenter dubitaverit: nam si me credens Incarnationis mysterium
aliquis interrogaverit quare certo, et infallibiliter credo hoc mysterium rationem
reddo: quia Deus est infallibilis in suis dictis, et ut ita infallibilis hic revelavit
hoc mysterium. Si ulterius me interrogaverit: unde ego scio Deum esse infallibilem
in suis dictis? et aliquo ita hic, unde sciamus Deum hoc mysterium revelasse? ad hoc interrogationem facile respondetur: Deus est ita infallibilis quia infallibilitas sua summa auctoritas includendo est aliqua perfectio, et omnis
perfectio Deo debita: ad hoc interrogationem non est ita facile respondere; et de ea
est quaestio gravissima difficultas: scilicet determinatio praelo, sub ratione indubitabili procedente, de auctoritate revelante de tali mysterio.

Ex quo ita
explanatione apparet, nihil aliud esse quaerere praelum, in quo ultimo stat resolutio
nostra fidei, nisi quaerere praelum quod sit medium certum, et infallibiliter movens,
sive determinans ad assentiendum, dari Deum esse tale [illegible] nostrae fidei, videlicet
dari auctoritatem Dei, et revelationem de aliquo mysterio: quia id, quod hic duo
infallibiliter proponit, scilicet Deum esse summam auctoritatem et revelasse mysterium
Incarnationis, erit praelum, in quo resolvitur ultimo fides circa Incarnationem, et sic de ceteris.

Apparet ergo quaestionem non esse de resolutione nostrae fidei
quoad illa duo principia de auctoritate infallibili Dei; scilicet unde sciamus Deum
habere infallibilem auctoritatem: quia nulla est difficultas talis resolutionis fidei
fieri in ipsa Veritate, quia certum, et evidens est ex ipsa terminorum concessione, Deum habere omnes perfectiones; et quod auctoritas infallibilis est aliqua

[illegible]: [illegible] infallibile [illegible] infallibilis [illegible]

[illegible] circa [illegible] revelationes [illegible] licet unde [illegible] et nunc revelata [illegible] mysteria [illegible] de aliquibus aliis mysteriis, ac proprias aliqua indicantes [illegible] in [illegible] ac [illegible] fidei [illegible] in quas [illegible]

[illegible] [illegible] [illegible] fidei [illegible] [illegible] fidei [illegible] fidei [illegible] quae [illegible] fidei [illegible]

quaerit in quo fidei [illegible] fiat debet [illegible] ex parte [illegible] debet ex parte [illegible] fidei [illegible] ex parte [illegible] in quo fidei [illegible] fiat [illegible] fidei [illegible] ad alias revelationes [illegible] ad fidei [illegible] revelationes [illegible] ad alias revelationes [illegible] revelata [illegible]

[illegible] fidei [illegible] lumen [illegible] fidei [illegible] quae [illegible] ad alias [illegible] fidei [illegible] ad alias fidei [illegible] ex parte [illegible] ex parte [illegible] quo [illegible] fidei [illegible] debet [illegible] ex parte [illegible] fidei [illegible]

[illegible] quae [illegible] fidei [illegible] ad [illegible] quae [illegible] infallibilis [illegible] infallibilis [illegible] revelatio [illegible]

tis, quo Deus nobis proponit Ecclesia, sed id in quod fidei resolutio fieri debet est ratio infallibiliter proponens, et movens ad assensum revelationis per summam Dei auctoritatem non est, ergo in quod fidei resolutio fiat.

Nec valet dicere quod infallibilis relationis [illegible] non [illegible] loquitur fallibiliter [illegible], Deus [illegible] ne aliquis nomine Dei loquens fallibiliter loqueretur, quia [illegible] plures [illegible] falsis [illegible] et [illegible], [illegible] tanquam [illegible] alios [illegible] plures [illegible]: quod [illegible] Ecclesiae non [illegible] aliquid [illegible] ergo in quod fidei resolutio fiat.

Ratio deinde, resolutio fidei fieri in [illegible] revelatione cum ex illa [illegible] apprehensione [illegible] Balneria [illegible] quando [illegible] quia ex illa apprehensione [illegible] non [illegible] nobis [illegible] Incarnationis revelationem, ad quae [illegible] non dat Incarnationis revelatio, cum [illegible] et [illegible] quam [illegible] quod det Incarnationem, quam quod non det: ergo revelatio Incarnationis ex illa [illegible] apprehensione non est, in quod fidei resolutio fiat.

Respondetur: [illegible] sola revelatio [illegible] in quod fidei resolutio fiat tanquam in motivum, sed [illegible] a propositione Ecclesiae: quae [illegible] requiritur tanquam [illegible] applicatio [illegible] sola revelatio et aliquis motivum [illegible] fidei: et [illegible] applicationis [illegible] talis revelatio [illegible] movebit [illegible] causa adaequata, [illegible] medium [illegible] et [illegible] revelatio Incarnationis [illegible] aliud medium [illegible] quae nobis [illegible] Ecclesia [illegible] Incarnationem, [illegible] [illegible] dabit sufficiens motivum ad assensum infallibilem; quod [illegible] est.

duendi q[uod] semel dictio, q[uo]d Eccl[esi]a p[ro]prio [...] requirat ad actu[m]
infallib[ilem], omnes obligantur ei assentire, q[uo]d solu[m] requiritur tanquam condit[io]
sine qua non, tanquam motivum: e[rgo] quid assumendum n[on] e[st].

S[ecun]da Sa[ententi]a dicit fidem resolui
finaliter in Eccl[esi]am authoritatem, sive p[rou]t includit aut[horita]tem s[an]ctorum Script[ur]a[rum]; Med-
na, et Durandus in 3. d. 2[4] q. [...] = Pro Ratione: q[ui]a n[on] fidem re-
solvimus finaliter in id quod est ... difficultatem et obscuritatem adque alias minus
credibiles, inanata Eccl[esi]a p[rou]t includit aut[horita]tem s[an]ctorum Script[ur]a[rum] est quoque de-
finaliter et obscuritatis ... ad quae alias minus: e[rgo] ... minor: q[ui]a quaes
difficultatis et obscuritatis ... unde scimus, Eccl[esi]am infallibiliter haec ...
sub assistentia in revelationibus p[ro]ponendis: adq[ue] et unde scimus Dare
revelationem Incarnationis, aut Trinitatis, vel certe p[er] id. e[rgo].

Q[uar]ta Sa[ententi]a dicit fidem
resolui finaliter in Eccl[esi]am authoritate p[ro]ut creatam et humanam, vel ...
Doctores, ita Scotus, Gabriel, et alii in 3. d. 23 q. [...] = Pro Ratione
q[ui]a implicat fidem ... tandem nititur motivo adaequato pure humano: e[rgo] et
q[uo]d fidem resolvimus fiat in Eccl[esi]am authoritatem pure humanam. P[ro]b[atur] ant[ecedens], q[ui]a si
humana, quoque divina, nititur magis infallibili, quam nititur aliud motivum
pure humanum, q[uo]d quando nititur, unde p[ro]bat ... ...
quoque fides divina ... debet: e[rgo] implicat fidem ... tandem nititur motivo
adaequato pure humano.

S[ecun]da Sa[ententi]a dicit fidem resolui finaliter in [...]
deq[ue] quas Deus sunt p[ro]videre ... ad salutem
inter quas p[raeci]pua est hoc p[ro]videre ne Eccl[esi]a erret in p[ro]ponendis
revelationibus ... Deus ... ita aliqui ... = P[ro] Ra[tio]ne
q[ui]a ... divina p[ro]videntia ad summum ... ad attendendum
datur aliqua Eccl[esi]a ... cum Deus p[ro]videat ne erret, ...
datur hanc Eccl[esi]am p[ro]ponere ... quoque alias, et ... q[uo]d p[ro]ponere debet
revelationes ab hac Eccl[esi]a p[ro]positas, quoque ab aliis, et motivum in quo
fidem resolvimus fiat, debet tale esse, q[uo]d p[ro]suadeat revelationes ab hac

rna Eclea [illegible], ē vera, d[illegible] revelans: & illa Una [illegible]
n̄ [illegible] cū [illegible] id [illegible] [illegible] revelavit sicut.

Caput 3.

Mens nostra

Ante difficultates resolvamus

supponimus libertatem eas [illegible] quare credent [illegible] aliqua Ecl[illegible]
[illegible] fuit prima suppositio, [illegible] de fide [illegible]
[illegible] [illegible] [illegible] de Una [illegible]
[illegible] [illegible] [illegible]
[illegible] quibus [illegible] a Deo [illegible] [illegible], [illegible]
dubitare, [illegible] in ipsis Deus revelans, [illegible] certo [illegible] illa
[illegible] sed nobis [illegible] quando [illegible]
mens [illegible].

Supposita 2da, quod in [illegible] quare ante [illegible]
quod [illegible] [illegible] [illegible] [illegible]
imo et de facto assistere aliam Eclesiam, ne [illegible] [illegible]
[illegible] quod [illegible] Eclea [illegible] argumentatur [illegible]
[illegible] vera Ecleam [illegible] Deus [illegible]
[illegible] [illegible] [illegible] suadere [illegible]
Ecl[illegible] [illegible] [illegible] affirmare: [illegible]
[illegible] et de facto assistat aliam Ecl[illegible]
[illegible] Una revelantibus. [illegible]
Eclea, [illegible] et [illegible] vera Eclea est
[illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible]

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[illegible]

[illegible] fidei et Christi [illegible] aliquo [illegible]
[illegible] Christus [illegible]: Unde [illegible] dari [illegible]
de incarnatione [illegible] Celias, qui ex speciali Dei assistentia
[illegible] dari [illegible] de incar-
natione [illegible]: unde [illegible] Celias [illegible]
[illegible] Dei assistentia [illegible]: [illegible]
[illegible] Celia [illegible] digna [illegible] assistentia
[illegible] nuque [illegible] infringere, [illegible] dubitare [illegible]
[illegible] teneat assistere [illegible] Celias [illegible]
[illegible] numero 325: [illegible] Celias [illegible]
assistentia [illegible] Celias numero 329.

Dico [illegible]

[illegible] fidei [illegible] Christus Celias [illegible]
[illegible] impugnata [illegible]
[illegible]: [illegible] dari [illegible]
de Incarnatione [illegible] Celias, qui ex speciali Dei assistentia
[illegible] = [illegible] Deus: [illegible] fidei [illegible] ultima [illegible]
[illegible] Christus Celias non [illegible] ultima, [illegible].

Dico [illegible]
[illegible] ultima [illegible]
[illegible] dubitare [illegible] 350
[illegible] ultimo
[illegible] Christus Celias [illegible] ultimo
[illegible] quare [illegible]
[illegible] Incarnationis [illegible]
[illegible]: [illegible] ultima fidei [illegible]
[illegible]: unde [illegible] dixit [illegible]
[illegible] ultima [illegible] Christus Celias [illegible].

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Unde [illegible] reuelauit de Incarnatione [illegible] in specialj [illegible] [illegible] Unde [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

Ob [illegible] [illegible] [illegible] [illegible] fundamentum [illegible] [illegible] [illegible] Evangelio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cap. [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] formale [illegible] [illegible] [illegible] formale [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] humanitas [illegible] ingrediebatur
[illegible] [illegible] omnia [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] quae excludit omnino [illegible]
ad [illegible] [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] humanae [illegible]
[illegible] [illegible]
[illegible] [illegible]
Incarnati [illegible]
[illegible]
[illegible]
[illegible] Deus [illegible] homo [illegible]
[illegible] [illegible]
[illegible]
[illegible]

[illegible] 365

inhaenna Lia Al restbune fidei Venih^t cieuleg: e an
nes, pp ans: ga inhae nna hee restbuo fid enauis Celj uili
nes, cut Buy assysfat, D cij cudinieg au fidei hane Celeg D
cey cut Buy assysfat: inull e hunt aey fidei chg feci
auis Cely dicng cut Buy assyfat: ga ve ecieuleg: i dio ne D
hane Celeg ie Dig, assyfht, ga ijj Luly lic lynam
saly asyh: ginnea Tias Venih^t cieuleg — Quinet
gar Ingenuit di Lacea Saiffrae chg Vine Saa Vniu
cieuleg: e pp ans: gaidui cudinieg ie Veny giudg Saiffra
dint, gai Celea pp ant, ie Veng: i dio cudinieg hane
Celeg ie Veng, cut Buy assyfht, gar hie Celea, diguo Saiffra
Ugniv. I diguo hic cfinineg, I auhe auis Cely pp Saiffra
I Saiffra pp auis Cely cieuleg e ginnea Saa Vniu fidei
cieuleg.

366 ugno ans ad puy Dig quo Iniy: id chg cudinieg au fidei
hane Celeg, hu lib pont stit coni ni effid, no mine
iha, ut pont chg vent coni, Do mieg, I agit, coni aulo
by, hane Celeg ie Veng, Dignq qui cut Buy assyfat, effid
d e veg, Inut cnt, dieg li ho, pt coni, Dat Buy, chilue
aueis Vendeg rae fidei, qq, altiundie intrae poterit, Et rdy
obauis Nei Dieny: veldbuo o ulnaerny fidei dibet fecit
n ingiyqueay, quo conaruel, hanece Veng Celeam, id
in aly cens, I wen, Ingeno vent conaruey auis Cely:
ad que adio qu, gay fidei auis Cely cudinieg, faly taly
aey fidei chg restitit Iniy: 9 auis: Cely quiand by ali
ande vent cgniby.

Et ista explicat: hic ego credens, hanc Ecclesiam esse dignam cui ipsius
assistat, ut ante exercet: quare hic credo prout supra; quia ipsa Ecclesia, quae
dignas est cui ipsius assistat ista [illegible] non tamen sic [illegible] exercet:
quare hic credo prout supra dixi, nam de [illegible] quod [illegible] respondi,
id credam; id quod venit illud cognomine, itaque [illegible] ultima
[illegible] [illegible] debet [illegible] Ecclesia venit cognitum [illegible]
[illegible] aliquando fiat [illegible] Ecclesiae [illegible] cognitum. Neque
absurdum est, quod [illegible] [illegible] in aliis [illegible]
[illegible], licet utraque [illegible]: sicut hic ego venit [illegible]
[illegible] vere dicere, si talis Rex dicat [illegible] [illegible]
[illegible] vere dicere: ego utique credere id [illegible] [illegible]
[illegible] quam [illegible] aliunde venit cognitum:
in quo [illegible] [illegible] ita [illegible] ego venit [illegible] hanc esse [illegible]
Ecclesiam, unde credo infallibiliter, quidquid [illegible] [illegible]
quod ipsa [illegible] Ecclesia; hincque credo, quod aliunde venit
cognitum [illegible].

[illegible]

[illegible]

[illegible] caus [illegible]

[illegible] narii [illegible]

Ommanius [illegible] adversus [illegible] applicans [illegible]

[illegible]

[illegible] vel alium [illegible]

[illegible]

[illegible] quam [illegible]

[illegible]

[illegible] condere [illegible]

[illegible]

[illegible] qui [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ab eo, quod [illegible] aut [illegible] non

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] que [illegible] [illegible] ... [illegible] quando [illegible] [illegible] quod deus veritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] ac fidei [illegible] [illegible] ac fidei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Tractatus 3us

de obiecto materiali fidei.

Discursus 1us.

Utrum omne [illegible] [illegible] quod

[illegible] sit obiectum materiale fidei.

Caput 3.

Faciliora [illegible].

[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] obj., ubi diximus, obiectum materiale esse, quod [illegible] [illegible] [illegible] attingitur: unde obiectum materiale fidei [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] obiectum materiale fidei [illegible] [illegible] [illegible] [illegible] obiectum materiale [illegible], quod [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] male [illegible] alicui [illegible]
[illegible]

[illegible]

[illegible] male [illegible] male fidei [illegible]
[illegible] Nam [illegible] male [illegible]
[illegible] male [illegible]
[illegible] male [illegible]
[illegible] male fidei [illegible]
non est male fidei.

Adue tamen [illegible]
[illegible] omnino [illegible] fidei [illegible]
[illegible] singulis [illegible]
[illegible] alteri revelat [illegible] fidei [illegible]
omne [illegible]
[illegible] fidei [illegible]
[illegible] nobis manifestum [illegible] revelare [illegible] alteri [illegible]
[illegible] fidei [illegible] quod alteri [illegible]
[illegible] fidei.

[illegible]
[illegible] male fidei, quod alteri revelat [illegible]
[illegible] male fidei. Nam [illegible]
[illegible] revelare [illegible]
[illegible] revelari [illegible]
revelari [illegible] revelari [illegible] alteri [illegible]

[illegible] [illegible] diebus [illegible] [illegible] quia obiectum [illegible] [illegible] [illegible] veritatis [illegible] [illegible] [illegible] de dicto non revelando [illegible] [illegible] dicendi [illegible] [illegible] obiecto [illegible] [illegible] [illegible] revela[illegible] non [illegible]. [illegible] [illegible] [illegible] cognitione [illegible] [illegible] [illegible] potest.

Dices 2°. Omnis ratio [illegible] cognitionis [illegible]; sed omnis ratio non potest esse obiectum formale fidei: ergo nomine [illegible] cognitionis potest esse obiectum formale fidei. Probatur minor: quia si omnis ratio posset esse obiectum formale fidei, posset tale omnis ratio credendi [illegible] assensus [illegible] [illegible] fidei, quia sit [illegible] ratio, [illegible] quo [illegible] assentitur [illegible] obiecto credenti; ergo omnis ratio non potest esse obiectum formale fidei.

Respondemus: [illegible] ratio [illegible] [illegible] non potest esse obiectum formale fidei; [illegible] [illegible] [illegible] non potest esse obiectum formale fidei [illegible] [illegible] non potest esse obiectum formale fidei [illegible] [illegible] distinguo: [illegible] omnis ratio credendi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fidei [illegible] debet esse [illegible] credendi [illegible] potest esse [illegible] esse [illegible]: [illegible] quo credimus [illegible] [illegible]: [illegible] quo credimus [illegible] [illegible] [illegible] distinguo [illegible] [illegible] ratio [illegible] revelata [illegible] obiectum formale fidei [illegible] credere [illegible] quo credamus illud esse [illegible] distinguo quo credamus [illegible] esse [illegible] aut non esse [illegible]. 33

Aliqua dubia sunt hic resolvenda circa obiectum formale fidei. Primum dubium: utrum obiectum formale fidei [illegible] debeat [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] debere [illegible] obiectum formale. [illegible] obiectum formale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

debet [illegible] concedere ad [illegible] sub causa [illegible] [illegible] concedere

+ [illegible] debet ad [illegible]: & obj. formale concedere debet ad obj. materiale [illegible]

quod [illegible] concedere [illegible], nec [illegible] [illegible]. [illegible]: [illegible]

381 [illegible], qui [illegible] obj. formale fidei [illegible] est [illegible] obj. materiale, [illegible]

[illegible]: [illegible] auctoritas non [illegible] [illegible] [illegible], [illegible]

non debet obj. formale [illegible] [illegible], quae materiale [illegible]

[illegible] omnibus debet formale, quod [illegible] sit materiale: quia [illegible] quid

[illegible] sit: [illegible] debet [illegible] [illegible] [illegible] [illegible] omnia, [illegible] nec

[illegible] [illegible] [illegible], quam [illegible] [illegible] non debet [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]

[illegible]: [illegible] auctoritas [illegible] non [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] nomine. [illegible] [illegible]

[illegible] [illegible] obj. [illegible] in quo [illegible] [illegible] [illegible]

[illegible]: [illegible] [illegible] obj. formalis [illegible] [illegible] [illegible]

[illegible] [illegible]: [illegible] auctoritas [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] formalis auctoritas [illegible] [illegible] obj. materialis [illegible]

[illegible] [illegible]

[illegible]: [illegible] omnia [illegible] [illegible]

[illegible] qualitas [illegible] [illegible] [illegible], [illegible]

[illegible]: ideo quia [illegible] [illegible]: [illegible] omnia obj. materialia

[illegible] qualitas, [illegible], [illegible], [illegible] [illegible]

[illegible] omnia [illegible] [illegible] [illegible]: [illegible] qualitas [illegible]

[illegible] [illegible] [illegible]: quia veritas obj. [illegible] aliud

[illegible] [illegible] [illegible] [illegible] revelatio, [illegible], [illegible]

infallib. ē omnib. : ḡ sunt equal. certi. — pt de certitudine q[uo]a cadē obbᵗᵒ ēe infallibiles, quam tale obbᵗ participat ab obbᵒ formali, ex cuius cognitione intellectus certo adhæret tali obbᵗᵒ; sed in omni obbᵗᵒ mali fidei datur idē obbᵗᵘᵐ formale: ergo eadem certitudo.

Pt de inequalit. 384

necessitatis: q[ui]a alia sunt mysteria ad salutem necessaria necessitate medii, alia solum necessitate præcepti; sed necessaria necessitate medii magis necessaria sunt quam necessaria solum necessitate præcepti: ergo obbᵗᵃ mali fidei inequalia sunt in necessitate. — pt de inequalitate utilitatis: q[ui]a alia sunt mysteria quorum fides magis conducit et movet ad charitatem et alia bona opera, ut fides Incarnationis, passionis Christi et[c]. et alia quæ minus conducunt, ut fides de historiis contentis in plurib. Sacræ Scripturæ libris; sed quæ magis conducunt et movent ad opera meritoria, magis utilia sunt ad nostram salutem, ergo sunt inequalis in utilitate.

Diᵘᵐ dubium. 385

utrum obbᵗᵃ mali fidei plura aut pauciora ēe possint, quam de facto sunt? nō ē dubitatio de obbᵗⁱˢ revelationis privatis, quia eas plura in dies ēe possunt, neque in mali fidei considerationes q[ui]a certum ē [illegible] posse in alias considerationes plura revelare quam adhuc revelavit, neque ē de possibili comparatione ad veterem legem, quia in nova lege plura revelata sunt, quæ in veteri revelata nō fuerunt; dubium ergo ē in hac consideratione: utrum plura sint mysteria nostræ fidei nunc aut de facto ēe possint, ac fuerunt ab initio Ecclesiæ? Ratio dubitandi ē: q[ui]a tempore Apostolorum nō videtur fuisse aliqua fidei obbᵗᵃ quæ modo stant, ut ipsos Apostolos ēe beatos, et alia deinde in Conciliis definita, et quæ definiri possunt, ut h[oc] de fact. beatitudinis [illegible] sint expliciti [illegible] fuisse [illegible].

Alio est mari; nullum denuo mysterium fidei est, quod talem fuerit obiectum implicite ab initio Ecclesiae. Probatur: quia nec fidei, quae de omnibus sacra mysteria est, et de apostolica: qui nihil proponitur fidei quod ab Apostolis expresse non habuerit. Et ad eam dubitandi rem, quod licet aliquid mysterium explicite non fuerit sub obligatione credendi ab initio Ecclesiae, omnia implicite fuerunt, adeo ut quod Apostoli viventes sint [illegible] implicite non, quod omnis legitime communicatus sit [illegible], et reliqua [illegible] illius dilatata non tantum obiecta fidei, sed quae in Sacra Scriptura continebantur, quae non dum explicata fuerant, declarare: et tale est Christo in gratia [illegible] signis [illegible] tanquam de fide declarat.

Caput 8.

Utrum idem possit esse obiectum formale et materiale fidei.

38 Quod parum controversum est inter recentiores, videlicet idem posse esse obiectum materiale et formale revelationis: [illegible] revelatio de incarnatione quae aliquid vult revelatio [illegible] revelatio de incarnatione [illegible] formalem incarnationis, et obiectum materiale revelationis, quae aliquid [illegible] revelatio difficultas: est dicendum [illegible] obiectum [illegible] quod credimus [illegible] Incarnationis [illegible] revelationis, [illegible] credamus [illegible] ipsam revelationem sed ipsam Incarnationem credimus: [illegible] a quibus revelatio [illegible] et [illegible] obiectum materiale credendi et [illegible] formale [illegible] credendum [illegible] difficultate [illegible] alii [illegible] alii [illegible]. Status difficultatis

[illegible] obiectum [illegible] formale et materiale [illegible] Prima sententia, obiectum formale et materiale [illegible] quae [illegible] obiectum formale dicit [illegible] obiecti

[illegible]

complet, q̄ ad indiuid. realitas, simul sit obiectum et male. p̄r
aliis d[illegible] [illegible] obiectum [illegible] [illegible] [illegible]
[illegible] obiectum formaliter [illegible]; sed nil [illegible] indiuid. formaliter
[illegible], [illegible] [illegible] aliquo: ergo nalio debet esse distinctio realitas.
[illegible] q̄ [illegible] excercat [illegible] que [illegible] distinctio [illegible]
[illegible], scilicet [illegible] [illegible] distinctio [illegible]
[illegible] distinctio [illegible], ad [illegible] [illegible] nalio [illegible]
realitas.

Dicas [illegible]. [illegible] eadem realitas, q̄ [illegible] obiectum 389
realis est quod indiuid., tanquam obiectum male. [illegible] debet [illegible]
[illegible] realitas [illegible] obiectum [illegible] et formalis: [illegible]
distinctam realitatem, [illegible] argumentis et [illegible]
[illegible], q̄ ad [illegible] [illegible]: [illegible] q̄ ad [illegible]
[illegible] debere [illegible] alia distinctio realitas: et [illegible]
[illegible] actualis et [illegible], [illegible]
[illegible].

Soluo exemplo [illegible]. [illegible]
[illegible] debet [illegible] distinctio, [illegible]
[illegible] simili, [illegible]
[illegible] distinctis, et de [illegible] argumentis
[illegible]; [illegible] [illegible] [illegible]
[illegible] debet [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible] actualis tale [illegible] simul [illegible]
[illegible] realitas [illegible] [illegible]
[illegible] q̄ [illegible] realitas [illegible] tanquam obiectum male
neque [illegible] q̄ [illegible] omnis realitas, licet in
[illegible] [illegible].

Ut [illegible]: [illegible]
[illegible] tanquam obiectum male [illegible] q̄ omnis [illegible]
[illegible] tanquam obiectum male. [illegible]
[illegible] debet [illegible] [illegible]
[illegible] [illegible]: [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].

Obiectum implicitum cum obiecto formale non immediate ad credendum

[illegible] revelatio [illegible] ad credendum [illegible] auctoritas sit obiectum formale [illegible] ad [illegible]
[illegible] ratione [illegible] quae [illegible] immediate ratione [illegible]
quae [illegible] credibilitas non [illegible]
[illegible] non [illegible]

[illegible] ratio ad [illegible]

[illegible] obiectum [illegible] ratione formali [illegible] formale [illegible] revelatio
[illegible] obiectum formale [illegible] formale [illegible]
Q: non obiectum revelatum Incarnatio [illegible] revelare:
[illegible] revelasse Incarnationem humanam sufficit
[illegible] revelasse: [illegible] revelat [illegible]
[illegible] fidei [illegible] Incarnationem revelatione

3º Obiectum ex hac ratione sequitur omnia obiecta revelata [illegible]
[illegible] formaliter [illegible] hoc [illegible]
[illegible] ex hac ratione sequitur omnia revelata [illegible]
[illegible] fide [illegible]
[illegible] omnia [illegible]
[illegible]
[illegible]
[illegible]

[illegible] Q.

Obiectum revelatum [illegible] de fide [illegible] singulis

Caput [illegible]

[illegible] sententia

[illegible]
[illegible] de fide [illegible] Adamo [illegible]
[illegible] peccatum mortale [illegible]
[illegible]
[illegible]
[illegible]

ea Christiani. Christus est sub hac ista propositione et sic de aliis singularibus
Christi ex propositione universali de fide. = Si vero negavas ista cardinalis
ad quo omnes eas, quas afferunt sunt de fide. Atque deducis ex una
propositione de fide alias naturaliter. Deinde insuper, ut patet ex videbimus: =
loco affirmavas omnes esse [illegible] revelatam propositione [illegible] b

Quo revelata propositione universali quolibet singularis sub illa continentur, est fide.
primo quia revelato aliquo toto omnes illius partes manent revelatas
et si Deus revelaret dari Christum sub illis revelationibus [illegible]
[illegible]: quae revelata propositione [illegible] omnes homines sunt redempti,
revelatus manet, Petrum esse redemptum, et sic de reliquis singularibus
[illegible]: quia totum vel aliud [illegible] quaecumque partes. Probo consequentiam quia propositio
[illegible] homo est redemptus [illegible] illius particulae omnes supponit
[illegible] homines, [illegible] est redemptus, [illegible] est redemptus et omni
de reliquis continetur [illegible] quilibet homo singularis sunt partes
illius [illegible]: quae revelato toto, revelatae sunt illius partes, revelata
[illegible] revelatae sunt singulares. Ex [illegible]

: quia revelata aliqua propositione
revelata manet, quaelibet alia illi aequivalens, adaequatio revelata hac
propositione Christus est homo revelata manet haec Christus est animal rationale; [illegible] dicimus
et sic de reliquis, quae aequivalet huic [illegible] omnis homo est redemptus [illegible] est redemptus
[illegible]: quae revelata hac [illegible] revelata manet illa alia
est omnis revelata manet dicto, dicto [illegible], quod de omni homine revelatur
est.

Praeterea [illegible] revelato [illegible], quaelibet singularis est de fide
Quo illata ex una propositione de fide, et alia evidenti naturaliter est de fide
[illegible] utrumque ut dicimus numero 69. Probo maiorem: quia revelat
est homo, et Petrus est redemptus; sed illa minor Petrus est homo est [illegible]
evidens naturaliter, sicut maior [illegible] de fide: ergo [illegible] ex una propositione naturali
[illegible] de fide. = Deinde quo maior: si revelata [illegible] de fide quaelibet singularis

6.

Conclusio illata ex una premissa de fide, et alia non est de fide, [illegible] independenter a dicta [illegible] supponitur de fide Romana; [illegible] supponatur [illegible] de fide Romana.

Quando premissae [illegible] ad [illegible] ex una premissa de fide et alia naturali, [illegible] de fide [illegible] explicationes, [illegible] talis [illegible] resultare de fide [illegible] quod [illegible] ex una premissa de fide et alia naturali [illegible] premissa quae [illegible] de fide [illegible] tanquam [illegible] premissa amittit [illegible] fidei; [illegible] ita [illegible] est, [illegible] aliqua ex premissis [illegible] adhuc [illegible] remanebit de fide [illegible]: *omnis [illegible] est homo*; [illegible] credens: [illegible] *Christus est homo* [illegible] *Christus [illegible]* [illegible] ex premissis est de fide, [illegible] in ista [illegible] *omnis homo est [illegible]*; [illegible] est de fide [illegible].

[illegible] quilibet [illegible] de fide, [illegible] tanquam [illegible] *homo* [illegible] de fide [illegible] et *homo* [illegible] nomine [illegible] de fide [illegible] affirmant.

[illegible] *homo* [illegible] de fide [illegible] *Christus est homo* [illegible] de fide [illegible]

20 f [illegible] quod revelatio sit ... idem realiter ... revelato:
Denique quod revelatio exprimat, et affirmet tale obiectum.

Caput 8.

Quaeritur ... de ... [illegible] requiratur?

Quod ... revelatio ... revelat ... singularis ... in tali revelato: inquirimus modo: quanta ... debeat tale singulare ... [illegible] ... revelatio ... [illegible] ... [illegible] ... Quaerimus ergo: utrum ... [illegible] ... sufficiat ... [illegible] ... [illegible] Dico

Ordinarie ... requiri ... [illegible] ... revelato ... [illegible] ... [illegible] ... [illegible] ... [illegible]

[illegible] ...

[illegible] ... [illegible] ... [illegible] ... revelatio ... [illegible] ... [illegible] ... [illegible] ...

6.

Prius est assensus eo potest: quia sufficiunt pro ratio formali certitudinis, primus illud fidei divinae credere: probatur: quia cognitio reddens [illegible] nos certos de obiecto, et non possumus rationabiliter formidare, sufficiens applicatio; sed talis est cognitio moraliter evidens: ergo. Minor probatur: quia nullus rationabiliter potest in mortis casibus exigere quod illis, alioquin prudenter [illegible] neque rationabiliter. Minor etiam probatur: quia credo [illegible] moraliter certus de obiecto; de cognitione [illegible] non potest [illegible] [illegible] debent esse certitudinis obiecto.

Dicet contra. [illegible] actus fidei certus est sufficiens ad actus fidei, tamen actus fidei non habet aliam praevia moralem, qualis est talis cognitio, sed actus fidei in nullo praevio morali, nisi [illegible] aliquando nec in omni ex capite [illegible]. — [illegible] [illegible]: sufficit talis cognitio, actus fidei nitetur praevio naturali, tamquam in applicatione [illegible] objectiva, et tamquam in [illegible] [illegible] [illegible] ut [illegible] nullus est absurdum; sicut non [illegible] cognitio [illegible] [illegible] [illegible] etiam [illegible] ut diximus anno 310.

[illegible] Dico: sufficit etiam evidentia moralis de [illegible] singularis divinitatis revelatae. Probatur: quia ad actus fidei [illegible] [illegible] maior certitudo de inclusione singularis in universali revelata quam de [illegible] revelatione; sed ad actus fiduciae aliquando [illegible] revelationis sufficit certitudo moralis de [illegible] revelatione: ergo etiam sufficit certitudo moralis de inclusione singularis in universali revelata. Maior probatur: quia non magis infallibilis esse debet cognitio de inclusione singularis in propositione revelata, quam cognitio de [illegible] revelatione, [illegible] [illegible] quod [illegible] inclusum, adeoque quod [illegible] revelatum. Minor vero probatur ex communi [illegible] asserentibus sufficere certitudinem moralem de [illegible] revelatione, qualis est [illegible] [illegible] [illegible] [illegible] dicimus [illegible] [illegible] dubitare non possumus. — [illegible] probatur: quia certitudo moralis sufficit ad prudentem excludendam omnem formidinem [illegible] [illegible]: ergo ad actus fidei

Dices Contra: quod Angelus Raphael facta fuit inspiratione humana in exultat Tobias, eo quod sui cum Tobias indicavit credidisse se Azariam, et tamen non habuit alliciendo actus fidei divinae qua crederet, illum esse Azariam filium Ananiae magni et respondens; alias quomodo actus fidei poterit esse falsus: ergo credo moralis non sufficit ad actus fidei supernaturalis. ——— Respondeo Concedo antecedens, et nego consequentiam, quia talis [illegible] falso existimatus, et revelatione posuit esse fidei supernaturalis. Hi, qui contra [illegible] defuerit, plane [illegible] credunt, quod in tali casu [illegible] potuit Tobias ac fidei divinae credere, illum, quem hominem existimabat, esse [illegible] Azariam, et esse [illegible] [illegible]. Et haec omnino.

Dices 2o Contra: quod non sufficit credo moralis di[illegible] singularis revelata veritate revelatas, nec cognitas per revelationem [illegible] existimare revelatas, sed cognitas [illegible], illa veritas omnis in Adam peccavit, omnis homo [illegible] redemptus est, et [illegible] sicut [illegible] Azariam credebant, illum, quem hominem [illegible], [illegible] fidei revelata: unde sicut [illegible] sine ulla dubitatione iudicaret [illegible] esse revelatas [illegible] esse [illegible], deceret actus fidei supernaturalis elicere, quae debet esse de [illegible] veritate revelata; licet intenderet actum fidei elicere [illegible] Tobias [illegible] intenderet elicere actus fidei, quo crederet illum, quem hominem existimabat, esse [illegible] Azariam, et redemptum [illegible] huic assentiret; cum talis [illegible] esset [illegible], non vero fidei supernaturalis.

Instas: quod sicut datur credo moralis non possumus elicere actus absolutos fidei divinae: Vg. quod adoramus [illegible] [illegible] consecratas possumus credere [illegible] esse [illegible] vere consecrata, et [illegible] quod videmus infantes baptizari, et [illegible] [illegible] coram, quod licet habeamus certitudinem moralem, quod illas singulares [illegible] includat, [illegible] [illegible] [illegible] consecratas includat corpus Christi

6.

Dico tamen ut concurrens falli iudicio moraliter certo
itaque vera revelatio, quae revelata talis non est probabilis, id
tamen divinale et fide supernaturali credere possumus.

Alij
cum Cardinali de Lugo tenent sufficere assensum ad duas propositiones
certas, unam quidem absolute, alteram vero circa singularem et determinatam
ex parte objecti, sive dicit, esse non ex permanentibus Christo. Unde
quod adoramus vel credimus in hac determinata hostia esse
corpus Christi licet nil addere debeatur sub vino et Deo. Ita
Lugo, de incarnatione. Alius dicit rem tamen tanto ad fidem
Anno isto certo non est; quia licet potuit talis revelatio revera
non dari, cum dicis ad illud formidandum nullus porro fieri
debet dici quod propositis factis moraliter certis dicit non potuerit
prudenter dubitare de vera revelatione, et dicit ponere
ab ipsis ad ipsis prudenter quaeramus, immo ad id [illegible]
[illegible] licet ex dicto vero, revelatio non vadat ad actum
fidei supernaturalis.

Sit dicendum illud solum probabilis de inclusione
singularis, in ea non sufficit ad actum fidei circa singulare. Patet quia
ad actum fidei ita certo dici debet, quod obiectum a Deo revelatum
sit, ut nihil prudenter dubitare non possit de illo, et
cum sola probabilitate potest nihil prudenter formidare. Ergo non sufficit.
Confirmatur ex hoc quod omnis est ubi certo assensum nullus potest sufficere
per se ipsum fieri actum fidei credere, quia licet probabiliter credat
sed dicit posse non esse ad sufficiens potest prudenter formidare
propter fragilitatem, quod dicis prudenter quis dubitare possit dum ipse
non dat sufficiens complectio ad actum fidei.

Contra illud probabile
sufficit ut propositio vadat prudens ac vitalis in mea [illegible]
quae dicit propositio prudens revelata vicaria, revelatio manet
prudenter propositio; hic dicendo quia probabiles veritatis credit
credens moraliter ita propositio ex genere falli certo moraliter
bonum; id itaque certo moraliter sufficit ad actum fidei: ergo

~~[illegible]~~ Nunc dices dispensatores pabulos(?) subsistit [illegible]
quando evadat prudens [illegible] subsistit proximi [illegible] pabula
deleverit [illegible] ad bonum operarij quamvis subsistit cum alijs [illegible] proximus [illegible]
Dico [illegible] non [illegible] delictorum operarij, [illegible]
[illegible] operarij prudens: unde [illegible]
[illegible] ad prudens operarij [illegible] dispensatio requiritur
[illegible] dispensatores: pabulos [illegible]
[illegible] non [illegible] [illegible] alijs [illegible] [illegible]
pabulos numquam [illegible] quando [illegible]
[illegible] [illegible] [illegible] unde [illegible] aliquid [illegible]
[illegible] excludens [illegible] formidatus [illegible] dicendo: [illegible] vero
[illegible] aliud [illegible] excludens
[illegible] [illegible] moraliter [illegible]
[illegible] [illegible] [illegible]
[illegible] alijs [illegible]

Dubium 2um

Utrum dispensatio [illegible]

Caput 3um

[illegible]

Resolvitur(?)

[illegible] debent [illegible]
[illegible] [illegible] dispensat; [illegible]
inde [illegible] dispensat; [illegible]
[illegible] [illegible]
[illegible] tamen [illegible]
[illegible]

[illegible] Ecclesia [illegible]

[illegible] sublato sacerdotio [illegible]

[illegible] causas [illegible] omnes [illegible]

[illegible]

[illegible] [illegible]

[illegible] Angelus [illegible] ut [illegible] superius [illegible]

multa [illegible] in Canticis Ecclesia [illegible] quorum [illegible] in [illegible] Ecclesiae [illegible] apparet [illegible] Ecclesiae [illegible] Ecclesiae [illegible] alios [illegible] ad [illegible] fidei [illegible] et [illegible] apparet [illegible] vera fides [illegible] Adamo [illegible] ad [illegible] ad [illegible] Ecclesiae [illegible]

nae fidei [illegible], haereticorum aut novitas, deinde [illegible] fuerant

Primus scilicet primaevae apparet in firmitate, quam semper Catholica Eccle-
sia inter illos frequentes [illegible], [illegible] nunquam
exhibuit: et de [illegible] subiectione, quam ab Apostolo Petro usque ad
nostrum Clementem [illegible] = Secundus scilicet [illegible], apparet ex [illegible]
[illegible], quae clarissime de Christo Domino loquuntur,
[illegible] Deus [illegible] homo [illegible] quod
[illegible] [illegible], quod [illegible] ex illo [illegible] Domini Joannis
[illegible], quae [illegible] habebant domi. Ad
hic addere aliquot [illegible] oraculorum [illegible] [illegible]
[illegible] Sibyllarum [illegible], clarissime de Christi Domini nativitate, passione
et aliis mysteriis loquuntur; [illegible] tanquam fabulo-
sa [illegible].

Tertius scilicet miraculorum, [illegible] ex [illegible] a Christo
Domino, beatae Virgine, Apostolis, et aliis sanctis in [illegible] fidei [illegible]
patratis = Quartus scilicet martyrum, qui pro [illegible] fide [illegible]
sunt [illegible]: [illegible] aliqui [illegible]
[illegible] nec [illegible], nec [illegible], nec [illegible]
[illegible] quae [illegible], neque [illegible] maximum [illegible]
[illegible]: et quidem [illegible] [illegible]
[illegible], qui singulis diebus [illegible]
30 millia Martyrum, omnes quae adaequant duo milliones et
nongenti quinquaginta: [illegible] plures ab ipso [illegible], et
[illegible] plures [illegible] tempus.

Quintus scilicet
[illegible] apparet in universali [illegible] ad ipsius fidei [illegible],
omnes [illegible] fidei [illegible] diversarum sint nationes
et diversis temporibus [illegible], quae omnes [illegible] [illegible]
[illegible]; [illegible] fidelis tantae diversitatis, et [illegible]
[illegible] in mysteriis = Sextus scilicet [illegible] apparet [illegible]

in scriptis, et Patriarchis doctoribus legis, [illegible] doctoribus, et sanctissimis Patribus, quam hanc nostram [illegible] et Joannes Chrysostomus etc. — Hi scilicet praedicta [illegible] ut incorrupte ad eos [illegible] gratiae, ut [illegible] sanctae [illegible] [illegible] Sanctae [illegible] amplectendo [illegible] amore [illegible] relinquant, separant.

hucusque [illegible] notato, [illegible] Circa [illegible]

[illegible]

[illegible] hanc nostram [illegible] ab hac [illegible] [illegible] communicans [illegible]

Nullus ergo creditor maxime in parte mercantili [illegible] remotis, Bald. [illegible] [illegible] quia praedicta moneta [illegible] [illegible] [illegible] [illegible] quod debitores [illegible] ut debebant [illegible] [illegible] creditoribus [illegible] hinc in prima creditoris; [illegible] [illegible] creditoris [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] creditoris, [illegible] inviolabile [illegible] [illegible] ut dictis [illegible] 236.

Cap. 43

Antiqua moneta currens [illegible] creditoribus [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] praedicta moneta aliquo [illegible] creditori [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] currentis [illegible] 94, [illegible] currentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] currentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] currentis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible] omnia sequitur ex [illegible] [illegible] credat, quod [illegible]
et quae [illegible] videbantur [illegible], [illegible] [illegible] [illegible]
[illegible] mysteria nostrae fidei [illegible] [illegible]: [illegible] [illegible] [illegible], [illegible]
[illegible] mysteriis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
mysteriis [illegible] [illegible]; [illegible] qui adeo [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], aut negaret [illegible], quod [illegible] prudentia [illegible] [illegible], adeo
[illegible] [illegible] [illegible] [illegible] [illegible], et argumenta quibus [illegible]
sunt mysteria nostrae fidei. [illegible] [illegible] mysteria nostrae fidei [illegible] [illegible]

[illegible] [illegible] mysteria, [illegible]: [illegible] [illegible] aut [illegible]
[illegible] [illegible] [illegible] [illegible], quo modo [illegible] [illegible] [illegible] [illegible]
quo [illegible] [illegible] [illegible] [illegible] credentes [illegible] [illegible] [illegible] [illegible] omnes [illegible]
[illegible] mysteria [illegible] [illegible]: quae [illegible] omnia [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] nostrae fidei, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] fidem: [illegible] [illegible]: [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] credentes [illegible] [illegible] [illegible]
[illegible] ablas.

[illegible] mysteria nostrae fidei [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] sunt mysteria
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] mysteria nostrae fidei
[illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quod omnia mysteria nostrae [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

v. aut fal. qd n. sint evert. credibilia circa supnali suacognitione
eventi historica, aut alia ex parte supnali, tnali suppto sint
mere fals. Ad 2. tamen disp. et maj. si mysteria fidei
sint evert. credibilia ppriamus evert. contrariae sumpto, ut mysteria
distribuere et de singulis in particulari neg. cons. sumpto distributive
et abstracte Dto. minor illa solus quant credibs mysterio
in communi, seu qd mysteria fidei an exple hoc, aut aliud credi
bia sint, de singulis vero in particulari solus fal. distributive et
abstracte Dto, id e. qd si hoc, aut illud ab Ecclia tanquam
mysterium fidei proponat, erit utique credibile, sed tunc evert. dbl.
ubi cu' auctoris supnalis ex donis quae efficere proprie supnali, adve
ex hinc quate suppositis evert. fal., qd possint efficere tr.
lnali duorum conjunctim subiungis supnalis. Opponit. 2o si mysteria
nostra fidei sint evert. credibilia a' supnali fidei cadere evens
sub hoc fals: pro prima, quatenus talis alteri credat ab intrinseco evert.
cognoscente, id est credens ab intrinseco evert. cognoscente evadit
evens. = Nomam ad quam dis quo maj. si credant ab intrinseco
evert. cognoscente id est qd fals fidei attingit nostram
aliud obj. omo maj. altam fidei attingit obj. credendum v.
Incarnat., at vero intrinseca fides attingit credibiles tales
obj. quas credibilitas e quid diuersum ab ipso obj. in ordine ad
cognitionem, sed quid diuersum a' mysterio atque id tale aut
id evens qd erat. Probabis: utrum iudicium evers de credibilitate myst.
requiratur ab eo fidei, a fronte dividitur ex Caryn, Sanct.
com. nunc sect. 2. lib. et Patre Basquez in tg. pars. 2.
quaestione 3. = Ego aut ambos pro, quas ab hinc muttis videbitur
proveniat aut, quia omnino e extra obj. tanquam fals. quod
male talis tributis, id iudicium evers de credibilitate mysterij alius

nis fidei omnino est tam extra obj. mali, quam sicut fidei, ex neque ad hoc neque ad illud pertineat: ergo convenit ab intra fidei.

fides est lumen, id omne lumen dirigit ad aliquam veritatem: sed fides cum dicit obj. Intelligere tantum veras ab intra fidei ad veras credibiles talis convenit. Probatur ... ad hoc: ubi ait, lumen fidei facit videre ea quae credit, id non est facere videre in se obj. quod tantum obscure credit: sed facit videre credibile tale obj.

Nomen quia lumen non debet necessario dirigi ad maius claritatis quam veritas, sufficit enim quod dirigat ad credendum aliquas tenebras, seu obscuras; quod sufficit ... maiori claritate, ut facit fides credendo errores, ideoque fides sola appellatur obscura ... appellatur vero lumen separare errores, et ignorantias: = ad ... ibi ... videre ... sic ac diximus ... quamvis sine ulla dubitatione, aut errore periculo ... in quo se dicit ... clare dicit ... ibi loquitur ... obj. fidei ... quod ... vocat.

... convenit ... credibilitas ... fidei ... ab intra ... Et quia tale ... fidei ... ab intra ... convenit.

Dissertatio 2a

De respectibus fidei, et de ... et inanimata

Respectus fidei appellatur ...

fundo quo nobis proponit veritas credenda; quae regulas dividit
in activam, et inactivam. regula activa est quae nobis aliquid credendum
viva voce proponit, quae duplex est: Ecclesia docens, et summus Pontifex.
regula inactiva est quae, viva voce id non explicat, sed aut scripto,
aut alia informatione, et haec duplex annumeratur: Sacra Scriptura
et traditiones Apostolicae. dicitur tale scriptum, et monumentum. hic
breviter agimus contra haereticos reluctantes.
Circa sacram Scripturam sit prima Propositio: Sacra Scriptura est regula infallibilis fidei; id
est quidquid in sacra Scriptura continetur est de fide; Contra Novatores
ac haereticos qui non admittunt. Probatur quia sacra Scriptura appellatur a Se
Ubi Patribus, ipseque Deus illius specialis Auctor est, et [illegible] ex illo
Concilium S. Tridentinum scripturas, illas sunt quas testimonium [illegible]
habent divinae: ergo Sacra Scriptura est infallibilis regula fidei.
Dices
Contra: infallibilis regula fidei debet semper esse eadem, et omnibus communis
sed sacra Scriptura non talis est, quia alia variatur variis versionibus
et translationibus, [illegible] hanc, [illegible] illam [illegible]: ergo non est infallibilis regula
fidei. Respondeo quo minus [illegible] hanc, [illegible] illam [illegible] omne
sint authentica, neque minus non talis ut unus tantum [illegible]
de versionibus [illegible] Concilium Tridentinum [illegible]
versionis Vulgatae ut authenticae [illegible].
Circa traditiones
quas Patres non scriptas appellant, [illegible] eas dari [illegible] infallibilem regulam
fidei. Contra Novatores [illegible] verbo [illegible]
[illegible] in traditione ———

[illegible]

Vit decet

[illegible] [illegible], [illegible] sint evenl. auditiva vocat signalis, sive cognoscens eventi [illegible], aut alius [illegible] signali.

Hoc tamen dico

[illegible]: si mysterias [illegible], fidei [illegible] event auditiva, [illegible] evenl cognoscere illa, sumpta [illegible] [illegible], et de [illegible] [illegible] [illegible] [illegible]; sumpsit abstracte et [illegible] [illegible] [illegible] [illegible] [illegible] auditiles mysteriorum [illegible] [illegible], [illegible] mysterias [illegible] [illegible] [illegible] aut illud, auditivas [illegible] de [illegible] vero in [illegible] [illegible] sunt [illegible] et [illegible], [illegible], quod [illegible] aut illud [illegible] [illegible] mysteriis fidei [illegible], aut [illegible]: [illegible] evenl [illegible], [illegible] [illegible] signalis [illegible] efficacem [illegible] signalis; [illegible] [illegible] [illegible] evenl [illegible], quod [illegible] efficacem [illegible] [illegible] [illegible] signalis [illegible].

[illegible] [illegible] mysterias [illegible], fidei [illegible] evenl auditivas, [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] abstrahere evenl cognoscibile. [illegible] [illegible] abstrahere evenl cognoscibile, [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] evenl cognoscibile [illegible] [illegible] [illegible] [illegible] evenl cognoscibile aliud [illegible] [illegible] [illegible] [illegible] attingit [illegible] audiendo [illegible] [illegible]; at [illegible] [illegible] attingunt auditivi [illegible] obiecti, quod auditivas [illegible] [illegible] ab ipso obiecto [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible]

[illegible] de auditivis mysteriorum [illegible] omnino [illegible] [illegible] [illegible] [illegible] male [illegible] [illegible]; [illegible] [illegible] de auditivitate

mysteriorum fidei omnino est extra obiectum [illegible] quia talis que vocat [illegible] ut neque ad hoc, neque ad [illegible] conveniat: quod convenit absolute fidei.

Ad [illegible] Ilmae [illegible] lumen. Ad omne lumen [illegible] dirigit ad aliquod verum: sed fides est dirigens ad verum [illegible] ad utrumque credibile tale obiectum: Atque talis vocat absolute fides [illegible] [illegible] [illegible] ut D. Thoma [illegible] loquens de articulo [illegible] videre ipsum obiectum quod [illegible] credant [illegible] credibile tale obiectum obscure credibile: [illegible]

Q. 2a

Ad [illegible] nominis: [illegible] lumen [illegible] ad unam claritatem, quam [illegible] sufficiens quod dirigat ad excludendam aliquam tenebras, seu aliquid obscurum; quod [illegible] luminis claritate, ut [illegible] excludendo errores [illegible]: idcirco fides [illegible] appellat vero lumen [illegible] appellat obscura [illegible] Ad [illegible] vero, [illegible] accipere, [illegible] videre [illegible] [illegible] fides est lumen, quamvis sine ulla dubitatione [illegible] periculo [illegible] obiectum [illegible]: in quo [illegible] dicit [illegible] Joannis cap. 3o: videte qualem charitatem dedit nobis Pater [illegible] accipi [illegible] D. Thomas, [illegible] loquamur de [illegible] obiecto fidei [illegible] [illegible] quod [illegible] veniat.

Ad [illegible] ultimum. A quo [illegible] absolute [illegible] tale [illegible] de credibile mysteriorum fidei [illegible] absolute [illegible]. [illegible]: quod tale [illegible] est omnino dirigens ad adimplendum obligationem credendi mysteriorum fidei [illegible] dirigentes ad adimplendam alicuius obligationem [illegible] [illegible] absolute [illegible] [illegible] tale [illegible]

Disputatio 2a.
De regulis fidei agitur
Caput 1
de regula [illegible]

Regula fidei quae appellatur instrumentum theologiae, medium quo nobis proponitur veritas credenda. quae regula dividitur in activam, et inactivam: regula activa est, quae nobis aliquid credendum viva voce proponit: qualis est Ecclesia, Concilia, et summus Pontifex. regula inactiva est quae viva voce id non explicat, sed aut scriptis, aut alio tali testimonio, et sic duplex annumeratur, scilicet sacra scriptura, et traditiones: de his ergo debilitate sequentes thesis et theoremata, quibus subsunt aliquae nostrae praesentia instituti quaestiones.

Circa sacram scripturam

Prima Thesis. Sacra Scriptura est infallibilis regula fidei, id est, quidquid in sacra scriptura continetur est de fide. Haec thesis contra haereticos [illegible] ad minimum: probatur: quia sacra scriptura appellatur a viris Dei, praeterque Deus illius specialis author est: probatur ex illo Joann. 5: Scrutamini scripturas, illae sunt quae testimonium perhibent de me: ergo sacra scriptura est infallibilis regula fidei.

Secunda Thesis. infallibilis regula fidei dicitur [illegible] eadem, et antiquissimis, [illegible] scriptura [illegible] textus; quae [illegible] versiones, et translationes, [illegible] sic [illegible] infallibilis regula fidei = [illegible] hinc in [illegible] ita ut omnes sint authenticae, non [illegible] tantum authenticae [illegible] Concilium Tridentinum [illegible] statuit, solam editionem Vulgatam esse authenticam tenendam.

Circa traditiones, quae verbum Dei non scriptum appellantur. Prima Thesis. traditio est infallibilis regula fidei. Haec thesis ab haereticis negatur; aliunde vero desumitur [illegible] variis [illegible], et tandem [illegible] et Divus Irenaeus libro 3° Contra haereses desumitur: quod invenerunt in Ecclesia, tenuerunt; et quod a suis Patribus didicerunt, nobis tradiderunt. = Probatur deinde: quia ante Moysen nulla erat lex scripta

imo, et quod Apostoli et ipsi annis antequam S. Matthaeus suum scripsit Evangelium, ut Scripturam canonicam regulam fidei: et denique ratione quod traditiones sunt, quod dies Dominicus loco Sabbathi celebrari debeat, et Scriptura nusquam sit.

Dices contra: traditiones multis incommodis obnoxiae sunt, quae ab hominibus variari, et quod aliqui more humano traditiones tanquam Apostolicas tradant: ergo ob vitanda haec incommoda, tales traditiones admitti non debent. — Respondeo: traditiones multis incommodis obnoxiae sunt, si debitae circumstantiae non attendantur; si vero attendantur, nego antecedens; et si traditiones adhaerent tanquam regulae infallibili fidei, attendi debent, ut Ecclesiae fidelis inspiratio et traditio Ecclesiae admittantur: circumstantiis admissis nullis incommodis obnoxiae sunt.

136 Regula animata fidei sit nostra. Aliqua animata sive viva et infallibilis regula fidei admittitur. Contra regula fidei data sit Christo ab hereticis negatur, qui solam Scripturam et rempublicam bene instructam exhibent, ut quae in omni negotio libertatis servandae, et dissensionibus sedandis, quoad hoc tanquam sufficientissimam Scripturam agnoscunt: et contra rempublicam in qua plurae dubitationes circa fidem et rempublicam oriuntur, et solent circa Scripturae sensum, regulam dare debere cum talibus et dissensionibus sedandis, aliquam vivam et animatam regulam fidei dimittit. =

Dices contra: Si aliquid tanquam de fide credendum sit, non potest aliunde quam a Scriptura infallibiliter, quod sacra Scriptura est divinitus revelata, quae credi debent, sed haec sola ex Scriptura revelantur. = Respondeo: Scriptura sacra traditionibus ...

fall impossibile omnia, quae audit doctores nego [illegible]; [illegible] Doctores [illegible]
[illegible]. [illegible] numero 385. [illegible] [illegible]
[illegible], non omnia [illegible], sed [illegible] alienas [illegible], [illegible] Scripturae
[illegible]: neque inter dimanat aliquid [illegible]
[illegible] alio [illegible], tanquam unica [illegible] adaequata regula fidei
[illegible] simul cum traditionibus, et regula [illegible].

Caput 4

Aliquae difficultates circa Ecclesiam.

[illegible]

[illegible] Ecclesia [illegible] Cyprianus [illegible] [illegible] [illegible]
[illegible]: plebs sacerdoti adunata, [illegible] [illegible]
[illegible] [illegible]. [illegible] fideles, [illegible] [illegible]
[illegible] [illegible] tanquam [illegible] [illegible]. [illegible]: [illegible] [illegible]
omnibus fidelibus [illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] in [illegible] [illegible] [illegible]
alii addiderunt [illegible] [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], Ecclesia [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. Ista difficultas [illegible] Ecclesia [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible]. [illegible] [illegible] [illegible] Matthaei
18. dic Ecclesiae; [illegible] Ecclesia [illegible] est. [illegible] Ecclesiam [illegible]
neque [illegible] [illegible] [illegible] neque [illegible] [illegible] audire: [illegible]
[illegible] [illegible].

[illegible] difficultas [illegible] Ecclesia [illegible] [illegible]
[illegible] Ecclesia [illegible], [illegible] Anglicana Ecclesia [illegible] [illegible] [illegible]

[illegible] ... Eccl[es]ia ... [illegible] sine [illegible]
[illegible] ... Aeterno [illegible] ...
[illegible] ... ad [illegible] ... [illegible]
[illegible] ... [illegible] ...
[illegible] ...
[illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ...
[illegible] ... Apost[olus] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... Eccl[es]ia ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]

[illegible]
[illegible] ... Eccl[es]ia ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... Eccl[es]ia ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]

[illegible] ... Eccl[es]ia ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... Eccl[es]ia ... [illegible]
[illegible] ... [illegible]
[illegible] ... [illegible]
[illegible] ... Eccl[es]ia ... [illegible]
[illegible] ... [illegible]

omnibus candelis una tantum excepta. — quae immediate accendit in pluribus quamvis Apostolis et aliis fidelibus extra Jerusalem fides permanere posset.

Quod ad ceremoniam attinet, quando omnibus candelis extinctis, aliqua accensa remanet, quod ipsa fides extincta fuerit illo triduo, sed quod extinctae fuerint ... sed quod ad extinguendum mortalitatem, quae fuerunt in sola beata Virgine remansit. — Alii respondent rectius significare, sed extinctionem luminis omnium Apostolorum, et ultimam candelam quae intra altare abscondunt, significare ipsum Christum, qui brevi mortis tempore quasi absconditus fuit et postea resurrexit.

Difficultas est an possit dari Antichristi tempore, in quo vel Ecclesia deficiat. Et de tempore Arianorum, quibus multi dicunt Ecclesiam defecisse vel ... et de Ecclesia Judaica quae omnino defecisse vel in ducatu [illegible] fuisse. Respondeo dicendum Ecclesiam teneri Ecclesiam numquam defecisse aut defecturam esse: quia tempore Antichristi plures fideles erunt et electi perseverabunt, ut ex Evangelio constat, et tempore Arianorum plures fuerunt catholici, ut S. Athanasius, S. Hilarius et alii ab his vel alii qui pro fide Catholica pugnaverunt et in deserto [illegible] abscondebantur, [illegible] comprobabant, et multi alii ab idololatria convenerunt. Vera Ecclesia in mundo numquam defecit aut deficiet.

Secunda difficultas: utrum omnes [illegible] Ecclesiae [illegible] neque pagani qui numquam crediderunt, neque [illegible] qui omnino extra [illegible] ad Ecclesiam pertinere; alii ad Ecclesiam pertinere affirmant [illegible] nec [illegible] Moyses qui neque [illegible] catechumeni et [illegible] difficultas: utrum autem Ecclesiae pertineant haeretici, schismatici, excommunicati, catechumeni et [illegible] pueri [illegible] castello,

et Canonis quia [illegible] Card. Bellarminus [illegible]
cap. 3o [illegible] de christianis, et excommunicatis agit [illegible]
[illegible] Patres [illegible] Sanct[illegible]
asserat Eximius noster Doctor [illegible] quia [illegible] de Catholicis
asserens, continuari Ecclesiae [illegible] [illegible] Ecclesiae numero ad
Ecclesiae [illegible] nat[illegible] Suffragia [illegible]
et animabus purgatorii asserat [illegible] Suffragia [illegible]

[illegible] neque cathecumeni [illegible] pertinere ad Ecclesiae [illegible] Resp.
tamen excommunicatos, et christianos quosque [illegible] ad Ecclesiae [illegible]
[illegible] Ecclesiae [illegible] aliquos actus fidei: et reliquos
[illegible] ad Ecclesiae pertinent [illegible] quia
[illegible] tamen, [illegible] cum aliis [illegible] neque
[illegible] Catechumeni neque infideles [illegible] fidei [illegible]
[illegible] cathecumeni, qui [illegible] fidei amiserunt
qui [illegible] fidei amiserunt, ad Ecclesiae [illegible]
[illegible] quam [illegible] christianae, [illegible] ad Ecclesiae [illegible]
[illegible] fidei [illegible] amiserunt ad Ecclesiae [illegible] excommunicati
[illegible] cum fidelibus, quia [illegible]
[illegible] excludi [illegible] Ecclesiae, et excludendi [illegible]
[illegible] communicatione cum fidelibus [illegible] adaeque
permanendo in hac Ecclesia.

[illegible] et [illegible] quinque [illegible]
[illegible] Ecclesiae [illegible] Ecclesiae [illegible]
[illegible] fidei [illegible] scilicet [illegible] sanctus [illegible]
[illegible] Ecclesiae [illegible] unitas [illegible]
[illegible] omnes [illegible] unitas [illegible]
[illegible] scilicet [illegible]
[illegible] scilicet [illegible] scilicet
[illegible] et [illegible] ratione [illegible]
scilicet [illegible]

[illegible] scilicet Sanctus [illegible]

Ep[isto]la 1a Petri cap. 2o: genus electum regale Sacerdotium gens Sancta, [illegible] quae
[illegible] intelligitur. 1o ratione puritatis [illegible] ab omni errore [illegible], 2o
[illegible] [illegible] [illegible]. 3o quia [illegible] et infinita [illegible] cult
[illegible] [illegible] [illegible] scilicet esse Catholica, [illegible] illi convenit 1o ratione loco
[illegible] [illegible] [illegible] [illegible] 2o ratione temporis [illegible]
[illegible], in omnibus orbis partibus diffusa sit. 3o ratione personarum, quia ex omni natione, et regno [illegible]
[illegible] [illegible]. 4o ratione [illegible] qui [illegible] Mahometanus [illegible] [illegible]
[illegible], et [illegible] [illegible] aliqua secta [illegible] [illegible] hominum [illegible] [illegible]
[illegible] [illegible] [illegible]; [illegible] [illegible] hominum [illegible] [illegible]. Sancta
Mahometanorum secta 50 saeculo post [illegible] [illegible]. [illegible]
scilicet esse Apostolica illi convenit 1o ratione [illegible] scilicet [illegible] quae allo
[illegible] [illegible] [illegible] appellat Apostolus [illegible] [illegible] quae ab [illegible]
[illegible] [illegible] [illegible] [illegible] Pontifices qui [illegible] Apostolici nomantur [illegible]
[illegible] [illegible] 2o ratione Pontifices [illegible]
[illegible] manus Apostolorum exercicant.

Dis[putatio] 2da
De Summo Pontifice, et Conciliis.
Caput 3
Utrum Reges, etiam sublimiores
Primatum habeant Eccl[esiae].

[illegible] haereses [illegible] [illegible]
[illegible] fuere in Romanos [illegible] Magni Reges et [illegible] [illegible]
[illegible] Pontifices Romanos [illegible] [illegible] Reges [illegible]
[illegible], et in [illegible] Ecclesiasticis, et supremus [illegible] saeculares Principes
in [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] alia religione
Apostolica Henricus 8us Anglorum Rex [illegible] [illegible] [illegible] Anglorum,
[illegible] [illegible] [illegible] primatus [illegible] quod saeculares Principes [illegible]
[illegible] [illegible] [illegible] Calvinus [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] libros [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angli [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Calvini
[illegible] libros [illegible] [illegible] ad publicos [illegible] [illegible]

[illegible] Primatus Eccl[esiae] [illegible] monarchicus, [illegible] [illegible] [illegible] [illegible]

cum Apostolis, id est Aristocraticum, id est cuius regimen est quod a pluribus sententiis, sive omnium suffragiis fit. Vel est Democraticum, id est cuius regimen est quod a tota multitudine. Primus error est Calvinistarum qui dantes [illegible] in solis [illegible] [illegible] quae [illegible]. 2us error est aequales fuisse Authoritate in Ecclesia quod Petrus Paulum adeoque quod Paulus Petri; ita Sorbonicus quidam, cuius propositio tanquam haeretica damnata fuit ab Innocentio 10o.

Obiic. Itaq. omnes Apostoli aequales fuerunt
in potestate cum Petro: ergo. Probatur ex D. Cypriano de unitate Ecclesiae ubi:
hoc erant utique et ceteri Apostoli quod fuit Petrus, pari consortio
praediti et honoris et potestatis: — Resp. dist. ant.: omnes Apostoli aequa-
les fuerunt ipsi Petro in potestate ordinis, et Apostolatus, seu delegata, conc.
in potestate Pastoris supremi, nego ant. Dicuntur quidem omnes Apostoli aequales
potestate ordinis, id est consecrandi, et absolvendi: et aequales potestate
Apostolatus, id est praedicandi, et disseminandi Evangelium etc., et delegata utraque
potestate irregendis etc. D. Cyprianus: potestate vero ordinaria Petrus
fuit omnibus superior.

Sit Tertia Conclusio: S. Paulus non habuit
in Ecclesia aequalem auctoritatem cum Petro. Probatur: Inter reliquos Ecclesiae antiquos adque
praecedentes patres: quorum Antiochus etc. 990: asserentes adversus
Novatianos debere ante Episcopum Ecclesiae accipere; ante Paulum in Jeru-
salem ivit D. Paulus pro quaerendo Petri visitatione ad Petrum: ergo quia S.
Paulus non erat summus Pontifex; alioqui tali aequalis creatus fuisset. —
Probatur: quia neque ex Scripturis, neque ex traditione constat talis
Ecclesiae primatus in D. Paulo: ergo id non subsistit.

Obiic. Itaq.

1o. ex sententia Patrum Paulus aliquando reprehendit Petrum, illique
restitisse; id hoc inferior facere non potest, nec superiorem: ergo Paulus
non erat Petro inferior. — 2o. in multis Ecclesiae antiquae appellantur Petrus 360
Paulus Episcopi, et Pastores Ecclesiae Romanae, Petro quasi aequales utrisque
quo dico Ecclesiae capita: ergo quia Patres judicant utrumque simul
huic Ecclesiae praefuisse. — 3o. ex usu antiquo Ecclesiae, Episcopi Romani,
qui quandoque in Cathedra Petri et Pauli, et ipsi, qua Pontifices
diplomata consignant, quae Petrus et Paulus exhibent; imo in
diplomatibus antiquis vel Petrus Paulus ad dexteram: ergo quia aeque

Qui, et Rex Dongna(?) potestas fuerunt.

Reo ad 2g. Scriptus, auth...

illo. Dux gratia Reg. Rex humilis habitu, quam [illegible], [illegible] hab
in [illegible] [illegible], et [illegible] [illegible] Reg. Gregorius huma-
nitatis, [illegible] in humilitate: ad Reg. auctoritas [illegible], omnis [illegible] [illegible]
[illegible], quo vulgaverat [illegible] appellamus [illegible] munerum, quod exercet
quam honorum illud munus [illegible] tanquam Coadiutoribus [illegible] [illegible]
[illegible]: itaque Reg. Paulus [illegible] Reg. Rex [illegible] qui
ad Romanos Episcopatus [illegible] [illegible] Romanus: [illegible]
appellant duo [illegible], qui Rex [illegible] officio, Paulus vero [illegible]
[illegible].

[illegible] duenne Constantinus [illegible] nominando Calendas [illegible]
al [illegible] designando diplomata [illegible] [illegible]
quam utique [illegible] [illegible]. [illegible]
[illegible] Paulus [illegible] [illegible]
Rex Constantinus, [illegible] diplomatibus [illegible] inventas
[illegible] ad [illegible] ait Cardinalis Bellarminus, [illegible]
[illegible], quo [illegible] [illegible] ambulabat, [illegible]
aliquantulum [illegible] vel [illegible], [illegible], ad [illegible] [illegible]
[illegible].

[illegible] Canon [illegible]: [illegible] Constantinus [illegible]

263 ad [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] Marti [illegible] [illegible] per [illegible]
[illegible] [illegible] [illegible]: deinde [illegible] [illegible]
[illegible] [illegible] [illegible] synagogam; [illegible] synagoga
[illegible] Thomas Episcopus [illegible] [illegible] Romanorum
[illegible] Calculabatur [illegible] [illegible]
[illegible]: [illegible] [illegible] Romanus Rex [illegible]

ad Romanum sed ß dubiis in materia fidei resolvendis omnino ipse est fallibilis.

Caput VI.

Utrum sit de fide hunc nunc Pontificem esse verum Pontificem.

Tenent hic supradicti auctores 262

esse de fide esse propositionem istam affirmantem omnem legitime electum, ab Ecclesia que in summum Pontificem assumptum esse verum Pontificem Christi Vicarium substitutum. = Quia omnis verus Pontifex est infallibilis regula fidei, ergo quae eius definitio est de fide. = Quia, propositionem particularem in ea inclusam universalis esse de fide: quia, ut habetur ex dictis variis locis dictant. = Difficultas igitur est: utrum fide Theologica credendum sit, hunc nunc Pontificem esse verum Pontificem, sed in hac particulari verum Christi Vicarium substitutum. Ubi advertendum est propositionem istam esse de Pontifice certo factum de cuius legitima electione prudenter dubitari nequit: Sicut in praesenti scimus Clementem XIV, qui feliciter regnat.

Prima sententia 265

absolute affirmat, esse de fide theologica credendum. Ita Cornelius Ant. as & primo lib. de Summo Pont. Lo. cap. 1 lib. 2 ... cap. 12 ... Secunda sententia absolute negat, esse de fide, sed esse tantum in proxime certum: id est quod negare hunc esse verum Pontificem, esset pro temeritate. Ita Turrecremata, Martinez, Corduba, et alii cum Cano, ... articulo 3. = Tertia sententia quam tenemus dicit, non esse de fide, quamdiu est electus, nec tunc de Pontifice electus, in ... tamen esse de fide ab eo puncto quo talis Pontifex aliquid definivit, tamquam dogma fidei. Ita Bañes, ... et alii.

Ad 2am Dico. de fide esse hunc nunc Clementem fuisse
ab ipso tempore, quo tanquam summus Pontifex ab Ecclesia de-
claratus fuit esse verum Pontificem. Probatur 1o. quia propositio particularis
de qua circa solam moralem certitudinem, est includens propositione capitis
ipso de fide; sed de hac particulari Clemens est verus Pontifex
habetur circa solam moralem certitudinem includens virtualiter de fide; omnis legitime
electus, et ut Pontifex ab Ecclesia assumptus, est verus Pontifex; omnis legitime
fidelis hic particularis Clemens est verus Pontifex. Probatur 2o. ex de-
anuo 396. Probatur minor: quia circa moralis et vicinus aliquis
prudenter dubitare non potest; licet aliquis rerum naturam re aliter esse
peccant; sed nullus prudenter dubitare potest, quod Clemens fuit legitime
electus, et tanquam Pontifex assumptus, et declaratus fuit ad Eccle-
siam quae ab omnibus fidelibus in omnibus ad summum
Pontificem pertinentibus receptus fuit: contra solam moralem certitudinem Cle-
mens fuit esse verus Pontifex. Maior certitudinem expressa circa moralis
explanatione. Minor etiam constat: quia fuit electus, et approbatus
pendere testificatis, et de communi fit minor evidens; quaeque de expa
urbis Romae, aut imperii testificata, de quibus circa moralis
sumus.
Prob. 3o. quia hic Pontifex ab ipso sequitur tamen et
attestationes tempore infallibilis regulas fidei ita sit ab ipso tempore
tanquam de fide aliquid definitur, est fidelibus Christianis credendum;
ab ipso tempore fide Christiana credendum est eum esse verum Pontificem. antecedens
certum est; alioquin nullius Pontificis definitiones essent de fide, quia semper
ab aliquo Pontifice procedant, de quo esset eadem difficultas. Unde
quia non datur ratio excusans ab obligatione credendi definitiones
talis Pontificis, et dicamus legitimam electionem et Ecclesiae assumptionem
nullam dat prudentis dubitationem. Praeterea: quamquam Pontifex aliquis

tanquam de fide definit, dicunt de fide esse hunc Pontificem definientem
tanquam de fide: quia ab ipso tempore electionis, et acceptationis
de fide habere Pontificem habere talem definiendi potestatem, quod
idem est ac dicere esse verum Pontificem. Opponunt 1o. ut aliquid sit de fide
debet esse revelatum vel in Scriptura, aut traditione, vel definitum
ab aliquo Pontifice, sed neque in Scriptura neque in traditione
revelatum est, neque ab aliquo Pontifice definitum, hunc nunc
hunc Clementem esse verum Pontificem: ergo non est de fide. Respondeo
quia ab Scriptura quod Christus Dominus Petro, et eius successoribus
Pontificibus [illegible], et etiam in traditione revelatum est [illegible] ullus
legitimus [illegible] successor est verus Pontifex: ubi hic particularis
[illegible] quod includat [illegible] et ab illa definitum [illegible]
[illegible] et [illegible] esse summum Pontificem.
Opponunt 2o. [illegible] de fide
debet habere particularem hunc Clementem esse [illegible] Pontificatus,
[illegible] de fide esse validum baptismum, aut in sacerdote
episcopum ordinatum, ideo non est de fide in aliis sacerdotibus, et
episcopis: ergo neque est de fide esse verum Pontificem [illegible]
esse de fide [illegible] in [illegible] ideo quod [illegible] est. Respondeo
aliquos [illegible] de fide quemlibet hunc baptizatum
in particulari esse verum Christianum, et quemlibet ordinatum esse verum
sacerdotem, episcopum [illegible] prudenter dubitari non potest de validitate:
quia [illegible] particulares
in [illegible] de fide, [illegible]
[illegible] moraliter certum, quod tales [illegible]
particulares [illegible] de fide, et [illegible]
particulares [illegible] de fide.
Valiturus [illegible]
[illegible] de fide hunc hic esse [illegible] Pontificatum [illegible]

nec Sancti, et ex suppositione de facto nego licet dicam cuilibet homini
qui confessionis et de confessione ante duos clericos vice de fide
loco valide baptizatus aut ordinatus, eius ex suppositione, quod clerici
ab aliquibus fuit in confessione coniecto ab Ecclesia de fide esse certum quos
ipse confessarius, quas e vocata particularis inclusas in propositione
talla vocali de fide. Ideo dico quod negari potest omnino absolute continendo
eos quos ut sit de fide hunc numero his esse vere confessionis non
esse necesse esse de fide, quod sit ipsa confessarius, sed defectus, quod hoc
sit verus, huiusmodi verus e vocatis falsis moralis, et quod non quaeque
fides sit falsa vocata totaliter eorum quod sit mera, quod ista propositio
particularis ad veritatem de fide, vocat est sit de fide esse confessionis
non esse necesse, quod de fide credit esse ille, sed quod sit verum quod a
nihil illarum veritatis agnovit haec veritas esse inclusa in vocato
fide explicato.

Vacat

et sit de fide ee. Pontif nō recte, qd de fide credat cuius electio, id qd sit eum, quā nostrā electionis, tamquam certus cognit. haereticus eius universi cunctis illius e gratias.

fide, hanc neuro hostis a Deo Sacerdote Christo divino corporis nō de Xpi: neque hunc neuro homines, hic et nunc electus ee Verus Pontifex; omissio anti, ne coepit: quando e certus sat moralit hunc servus ee Sacerdos hunc ruthenus consecrandi est, sicut e certus sat moralit hunc hominem ee legitime electus ab Ecclia acceptatus, de quo pendent dubitare nō possit, ut dictat anno 1656: Fac et ead causa dicitur, Pres ee vere Sacerdos, hunc ruthenus esse erit utique de fide, sufficit neuro hostis divino corporis Xpi obligat ratione.

nuro Clemens illius ee Verus Pontifex. Illius est Chysmaticus nō vero hereticus. Si quis negat Verus de fide vere hereticus e: quia de fide esse ee verus Pontificem. = aliquis negant maiores potius ratione nec dicunt. Id ea inter illos de quo mirum: Id quod negat verus utique omnes de fide, e hereticus Pro minus, qui negat Vathne illius patris de fide, neque minus et idem nō e hereticus, qui negaret primus ex una de fide et alia, cum natus illata, licet plures asserant, talis primus ee de fide; neque qui negaret sanctos beatificatos ee in gloria et sic de aliis pluribus negocantibus ex Xpo ee theologis indubitate de fide.

Sed plures quae Pontifices ab Ecclia aliquo, tanquam veri Pontifices habiti, qui nunquam tales nō fuerunt: pro quello Ponte in particulari credendo e fide Una infallibilis ee verus Pontificem. Per ans Sed ex variis Chysmatibus quibus simul duo, aut tres erant electi Pontifices, quorum aliquis vere Pontifex ee nō potuerant, et contra ee debeat Ecclia equalit. Ex quello verus deus simul qui simulatio vere sit, anno 855 Leoni 3o

sedisse, quæ dicta fuit Joannes 8, sedit que duobus annis
et quinque mensibus: §. I dicitur quoad: Constat aliquos certo,
et sine dubio ab Ecclesia tanquam veros Pontifices haberi, qui tales insue-
runt; non autem sub dubio, aut falso [illegible].
Ad quartum [illegible]
[illegible] dicitur, quod passim et sine dubio [illegible], fab-
[illegible] ab Ecclesia [illegible], hanc [illegible] particulares
esse [illegible] ad [illegible] de femina in Pontifica-
tu [illegible], esse fabulam, atque calumniam ab hæreticis
[illegible], et hæc [illegible] ab [illegible]
[illegible], tanquam Pontificis, et [illegible] Elisabetam
in [illegible] Angliæ reginam: [illegible] modo ab [illegible]
[illegible] Annæ [illegible] Gulielmum Tyrannum [illegible]
ad [illegible] Cæsar [illegible] tyranne
[illegible] sexus [illegible]
[illegible] Ecclesiam [illegible] rebus [illegible]
95 annis, scilicet ab anno 855, quo fabulam accidisse [illegible]
usque ad annum 1250, quo a [illegible] [illegible], et Ma-
riano [illegible] hæreticis [illegible] fuit calumnia: ad quæ [illegible]
[illegible] ex memoria [illegible]
ab Ecclesia Constantinopolitana [illegible] ad Romanas
[illegible].

Caput 3.

De [illegible].

[illegible]
[illegible] Ecclesiæ sub uno capite ad [illegible], quæ
ad [illegible] exigebant. [illegible]
[illegible] Catechumenicus [illegible] ex [illegible] Eccle-
[illegible], [illegible] Joannes [illegible] legatus [illegible]

est quod antonomastice Jubileum appellatur; Jubileum particulare est ad quod
non ex universa Ecclesia conceditur: subdividitur quia in Patriarchale
in quo Episcopi et Archiepiscopi alicuius regionis sub uno Pa-
triarcha aut Primate sunt: in Provinciale, in quo Epi-
scopi suffraganei sub Metropolitano Archiepiscopo sunt,
et in Dioecesanum, in quo sub Episcopo Parochi sunt.

est 2o Jubilaeum particulare ... praecedere. Supponimus:
licet, et Jubileum generale non legitime promulgatum ante Pontificis summi
... fiat, dubitatione Summi Pontificis resoluta, aut ...
... in aliquibus Jubilaei partibus applicatis, partibus non applicatis. Suppo-

est 3o ad Jubilaeum Romani Pontificis ... Jubileum ... generale
... quod stricte ... dicitur et ... suppono ...
... dixi quod stricte ... quod ...
... quia ... ad ... ad ... Pontificem
... Jubileum non stricte ... generale, quia non aliud de genere
... aliud de ... esse ...

est 4o ad Jubileum generale ... debere ... Suppo-
nimus omnes Episcopos ... ordinarios suffragii habere. An Cardinales debeant
... ex alia parte: An Cardinales ...
... Vollunt ...
... libro 1o cap. 8: ... humano ... vel ...
... An 2o ... si ... debent ... humano ... debent ...
privilegio ... ex privilegio, et ... debent ... ordines ...
... solent ... suffragiis ... et
... ad ... Jubilaei ...
... debere ad Jubilaeum generale ...

quae saecularem, tam virilis quae femineae, tam doctis quae indoctis.
S. Antonius dicens spiritualibus saecularibus et feminis ... conveniunt.

His itaque suppositis: duplex insurgit difficultas est pro 1ma: utrum Concilium generale errare possit, utrum sit infallibilis regula fidei. 2a: utrum Concilium generale sit superius Pontifice; circa quam difficultatem sit 1a [conclusio] Catholica. Non. Concilium generale est infallibilis regula fidei, neque errare potest in proponendis ac definiendis rebus fidei.

Probatur 1o ex illo Christi Domini Matthaei 18. ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum; et ex illo Actuum 15, quod Apostoli dixerunt: visum est Spiritui sancto et nobis; et ex illo Pauli ad Timotheum 3io: est Ecclesia Dei vivi columna et firmamentum veritatis, ubi datur specialis Dei assistentia ... errare ... : ergo ... Concilium errare non potest.

Probatur: quia Concilium generale est ... Ecclesia Catholica, quae ... Ecclesia, ... ex ... et ... Concilium ... assistit ... assistendi ... sicut ... Ecclesia Catholica errare non potest, ita neque Concilium generale quod repraesentat ipsam Catholicam Ecclesiam.

Respondetur: ... est de fide, ... illud Concilium generale ... ab Ecclesia ... Concilium ..., est ... Concilium infallibile ... regula fidei ... : quia ... non est de fide ... particularem, atque ... Pontifice in particulari: ... Concilium ... generale Concilium ... de fide ... Concilium ... infallibilis ... regula fidei ... in particulari ... de fide ...

supremæ collectivè sumptæ Pontifex, id ob hanc rationem resultat: debilitate hanc Potestatem in particulari in verum Potestatem: ergo & eam rationem resultare debet discipulos hic doctus in particulari esse verum doctum.

Q. 8ª Circa dificultatem de superioritate Concilii generalis

supra Pontificem ha sua ex superioribus de finalis asserunt, Pontificem putasse esse supremum eqsertum ejus Praxim sumptam at vero collectivè sumptam in Concilio generali esse inferiorem. Ita Abulensis Lyram, Almainus et alii [illegible] Sorbonicæ. — Sed fallit id negans asserunt Pontificem esse Concilio generali superiorem. Ita sentiunt hic Davis erudit[illegible] suarum [illegible] innumerabiles, et Cajetano, et Belarmino libro 2º de Conciliis cap. 15.

Alterum Thesis. Concilium non supra Pontificem sed hoc ipse Pontifex supra Concilium. Probatur quia potestas et auctoritas summa seu suprema collata fuit a Christo Domino immediatè D. Petro, et ejus Pontificali successoribus, quando illi dixit: pasce oves meas; pasce agnos meos. Concilio vero auctoritas et potestas quam mediatè datur ab eo Christo, in eoque habentur ... eam hæc ratione ... ... tale Concilium. Auctoritas et potestas non est major quam Pontificis potestas et auctoritas quam Concilium non supra Pontificem sed ipse Pontifex supra Concilium.

Probatur 2º quia Pontifex est superior in Ecclesia dignitate et in auctoritate Episcopis Cardinalibus et in Concilio collectivè ... ab adversariis [illegible]. Sed quia Pontifex est superior in Ecclesia dignitate quam Episcopi Cardinales et ... sive apud ... ... Concilium auctoritate summo Pontifici ... pasce oves meas, pasce agnos meos. Concilio vero non dicuntur ... oves, et ... Pontifici.

Respondetur 1° auctoritas Concilii Basileensis sess. 2ª et Concilii
Pisani sessione 4ª: ubi auctoritas Concilii generalis supra Pontificem
clare definita fuit, quod [illegible] cum Cardinali Bellarmino, et
omnium ea Concilia quae ad hanc partem nulla esse nullius que roboris
quia non fuerunt confirmata a Pontifice: et licet Concilium aliquod
legitime congregatum sine praevio consensu Pontificis auctoritate, in iis quae sine Pontificis
auspiciis innituntur esse nullius: et utrumque allegatum Concilium nullitatis
declaratum fuit a Leone 10 in Concilio Lateranensi.

Respondetur 2° au-
ctoritatem Concilii esse mediate a Christo: Romanus Pontifex non est inferior Concilio
per argumentum illo Matthaei 18, quando ipsi Petro dixit Christus: si peccaverit
in te frater tuus dic Ecclesiae; [illegible] quia Ecclesiae auctoritatem [illegible]
[illegible] immediate habet a Christo. [illegible] non argumentum ad [illegible] [illegible]
Ecclesiae [illegible], sicut Concilium immediate a Christo habet potestatem, non cuiusque
Ecclesiae [illegible] particularis sub [illegible]; habet potestatem iudicandi
suos subditos, [illegible] superiores non [illegible] illa [illegible] [illegible] [illegible]
[illegible] Ecclesiae a suo [illegible], ad quam [illegible] iudicare
[illegible] subditorum delicta: ad quam Petro [illegible] Christus, ut [illegible]
[illegible] [illegible] quia adhuc Petrus non erat Pontifex [illegible]
[illegible].

Respondetur 3° [illegible] 10. [illegible] Concilium decrevit [illegible]
[illegible] Pontifice renuente [illegible] tempore [illegible] [illegible]
Pontificis [illegible] [illegible]: [illegible] Concilium habet auctoritatem [illegible] Pontifex
[illegible] Concilium [illegible] Pontifex decernit tanquam iudex [illegible]
[illegible] quod [illegible] [illegible] [illegible] et non [illegible] quod
[illegible] illud [illegible] Concilium generale [illegible] tale [illegible] [illegible]
itaque [illegible] Pontifex electus non [illegible] [illegible]
electo Pontifici, [illegible] declarant [illegible] [illegible] [illegible] tales
declarationes [illegible] [illegible] Pontifici; [illegible] quod
Concilium declarationes [illegible] [illegible] tales [illegible]
[illegible] [illegible] Pontifici adque declarationes [illegible] superiores

Sit hic Angelus vel Carnius d[ictu]s quem in Consecratione, dig[nitat]is, pon[tificatu]s, et dominus utrius[que] esse, S[ed] atque Filius n[on] habere iuris dig[nitat]is similis ~~[illegible]~~ Ind[e]p[enden]t[e]m Pontif[ica]tum, quaes[itu]m est Filius superior ex[ist]it, t[ame]n ... neque habere superioris diss[e]s iuris dig[nitat]is in ipsa Consecr[atio]nis persona, habet tamen superioris iuris dig[nitat]is in utroque pro[pri]e, et d[ic]te, q[uae] utrumq[ue] esse in ... Filio; cum hic superveniens [illegible] munit ... g[ra]tia hic utrumq[ue] digniss[imu]s et persona nil aliud vel est, q[uae] ipsa dignitas et persona simul sumpta: e[rgo] si Filius superior nihil supra dig[nitat]em neque supra pon[tificiu]m ... sum[ptu]m tam multo minus habebit supra utraque simul sumpta.

Caput 3

Variae difficultates circa Consecrationem in particulari.

Prima difficultas: utrum a Christo Domino praeceptum fuerit munus eligendi Pontificem. Ratio dubitandi est: quia Christo Domino dispositum nullo ... adque adhuc ... munus Consecr[atio]nis praescribere ... aut illis eligendi munus: ... quod Pontifex ipse eligat successorem sicut fecisse ... dicitur, qui sibi successorem in Pontificatu S. Clementem elegit, ... quod aliquis Episcopus huius Civitatis Ecclesiae eligat ... nullus eligendi munus a Pontifice praescriptum est, hinc Pontificis electio ad Episcopum ... pertinet.

2a difficultas: utrum Pontificatus ex institutione Christi Domini annexus sit Episcopo Romano aliquo ... in ... ratione ... assertum est ... dicere ... scilicet quod ita a Domino stabilitus fuit ... ut dicuntur ... Pontificatus non ab Episcopo Romano separari ... Pontificem, aut Filium ... Patre ... quod dicunt esse dicere Domino ... quod a Christo Domino; ... neque a Pontifice, neque a Filio separari ... quod ... sanctis ... assertum est: quod ... ilico ...

ea lis arao facta foret, quorum Pontifices extra Romam
in Avinione avitaverunt; si dicti homines et Servi Episcopi Romi
appellati sunt: qui aliud Romanum Episcopatum assignaverunt.
Sed quaerit dicendum Anno etc.

Ita difficultas: aliquis summus
Pontifex a Pontificatu privari possit, et quomodo. Resolo posse
sine delicto deponi, hoc, quia ipse renunciet Pontificatui, sed
ob amentiam, quae reputatur amors: ubi notat [illegible]
[illegible] dicto loco, quod licet postea ad mentem redeat, depositus
maneret. Aliquo 2o ex delicto posse deponi, videlicet
ob schismatis, et haeresis delictum, itaque [illegible] cum Caietano homo [illegible]
contra [illegible] intelligi: si Papam aliquis posse [illegible]
deponi ob alia a [illegible] delicta. Probatur primo quod possit
si Papa deponere [illegible] Romanum [illegible] loquitur
de Pontifice [illegible]: huius culpas redarguere praesumat
nullus, quia cunctos ipse iudicaturus, a nemine iudicandus,
nisi deprehendatur a fide devius: ergo Pontifex ob illam
haeresim iudicari, et praescribi potest.

Ita difficultas. Utrum

si quidem Pontifex labatur in haeresim privatus maneat Pontificatu
[illegible] debeat declarari et deponi a fidelibus [illegible]. Resolo [illegible]
[illegible] occulta non manet ipso facto depositus ita Bellarminus
[illegible] Theologi [illegible]. Probatur quia ob Pontificatum
ipso facto caderet, quia maneret [illegible] membrum Ecclesiae
[illegible] et [illegible] non [illegible]: si licet non maneat membrum
[illegible] manet adhuc quoad [illegible] externis [illegible]
quod sufficiens est ad caput [illegible] Ecclesiae, cum Pontificem [illegible]
[illegible] externa [illegible] ad formam [illegible]: ergo per
haeresim [illegible] occultam non cadit ipso facto a Pontificatu.

Resolo
[illegible] haereticus [illegible] extra et manifestus ipso facto manet depositus
et privatus antequam [illegible] declaretur, ita plures cum Bellarmino
[illegible] [illegible] [illegible] et [illegible]. Probatur quia [illegible] externis, et

manifestis neque qd ad effectus intrinsecus neque extrinsecus maxime unitus
sive membris Eccl. Cath.; sed caput Eccl. Cath. debet aliquo ex
his modis esse illi unitus, ut possit illius principale membrum:
qui hypocritam externam, et publicatus [illegible] facto manet praelatus
[illegible]

Sa diffic[ultas]: utrum insigne aliquid dicat errare posse
circa fidem [illegible] et caput Eccl., sive ex Cathedra
idest intendens universam Ecclesiam ad credendum obligare errare
possit. Hoc dicitur cum Bellarmino [illegible] [illegible]
[illegible] [illegible] definitio Pontificis ex Cathedra
non esse infallibilem nisi accedente [illegible] [illegible] [illegible] in hanc
sententiam inclinare videtur [illegible] [illegible] altero Lateranensi
[illegible] anno publicatus [illegible] in fide [illegible]
primum Pontificis [illegible], cuius docetur ad omnes, et singulas
Eccl. [illegible], nec tamen [illegible] [illegible] [illegible] Eccl.
[illegible]. Contrarium [illegible]: [illegible] [illegible]
[illegible] [illegible] auctoritas infallibilis [illegible]
quamvis [illegible] [illegible] [illegible] Pontificem [illegible] [illegible]
[illegible] [illegible] infallibilem.

[illegible] qd Pontifex ut persona particularis [illegible] Ecclesiam obligare intendat, sed ut particularis
[illegible] [illegible] [illegible] [illegible] [illegible] cum Turriano [illegible]
aliqui tamen cum [illegible] [illegible] [illegible] [illegible].
[illegible] privatus numquam erravit [illegible], neque errare [illegible]. [illegible]
alterum [illegible] qd Pontifex ut persona particularis [illegible]
fallibilis sit, ac quando ex Cathedra loquitur fallibilis [illegible]
[illegible] [illegible] qd licet possit [illegible] errare, numquam tamen
de facto erravit [illegible] [illegible] [illegible]: quia in
[illegible] [illegible] statuit qd Pontifex haereticus [illegible]
Pontificem in fide errare posse [illegible] ut persona particularis.

Ha
diffic[ultas] utrum Pontifex errare possit [illegible] ut [illegible] Eccl. qd
ad mores, [illegible] tamquam bonum qd malum est, [illegible]

Concionare cum Patre Granado sine contra Canum ergo quod ad solum
contrahit hoc est malus affectio pertinens et huiusmodi bonis affectio
ad speculationem scilicet [?] non in rebus fidei errare non est neque
id [?] inductas ad mores pertinentes = Sine sit non posse
errare in approbare alicuius religionis, cum id ad mores pertinet.

3a difficultas

ubi Pontifex errare possit in Canonizatione Sanctorum? R.
Canonizatio est publicum Ecclesiae iudicium de sanctitate
alicuius defuncti, et de omni illi praestando venera-
tionis [?] cum [?] Cathedra [?] in suo [?] ubi
asserit Pontifex quando aliquis Canonizat non declarare cum de facto
fuerit gloria, sed tantum non esse damnatus = Maior difficultas est ubi ex
ratione quod aliquis a Pontifice canonicatus sit de fide cum de facto fuerit
gloria? aliqui cum Patre Granado iudicant esse theologice certa
[illegible], ut oppositum sit temerarium et scandalosum = Alii cum Patre
Balea affirmant esse de fide quem sequendum iudico. quia Canoni-
zatio est dispositio [?] pertinens ad bonos mores non minus ac quaelibet
dispositio bona utilis ad salutem, sed dispositio ad mores attinens est de fide.

4a difficul-

tas: ubi idem dicendum sit de beatificatione. Beatificatio est decretum
permissivum, ut aliquis pro Sancto publice omnibus subjectis
censuris tamen limitationibus. Unde cum Patre Granado dico
non esse de fide beatificatum fuisse gloria esse tamen certum certitudine
certitudine theologica. Et ratio pars quia post beati-
ficationem adhuc Pontifex inquirit novum examen, et novam
declarationem ad eius Canonizationem: et quia Canonizatio maiorem
gradum certitudinis, quam beatificatio, sed retinet maiorem gradum
certitudinis si ubi quae esse de fide. Et ratio pars: quia
a beatificatione declaratur cum esse dignum, ut tamquam Sanctus
honoretur: et temerarium est dicere cum non fuisse gloria, quod idem est ac dicere
non esse dignum tali honore.

Ultima difficultas: quod Pontifices

in Ecclesia steterint ab Ao. [illegible] usque ad pont. Clemen-
tis [illegible] fuit in eis annumerandis aliquas sit auctus dicacitas. Cum
[illegible] Inventari carento quod Patres Archi tunc temporis; a Sancto
Pio usque ad Sanctissimum nostrum Clementem 14. 229 Confessores
subscripsit; ex his Sanctorum factis ad eorum [illegible] sunt 5[illegible] quo-
rum 39 fuere Martyres, et 35 Pontifices. Ex variis Reli-
gionum ordinibus alumni 91. ex omni natione. [illegible]
sunt ex Hispania 20 ex Gallia 13 ex Germania 20
ex Belgio unus ex Anglia unus ex Africa 3 et ex
Lusitania 10 ex Syria 3 ex Sardinia duo ex Graecia duo.
ex Italia 190. ——